THE UNCERTAINTY Of the ART OF Physick,

TOGETHER

With an Account of the innumerable Abuses practised by the Professors of that Art.

CLEARLY

Manifested by a Particular Relation of the Original and Progress thereof.

Also divers Contests between the *Greeks* and *Arabians* concerning its *Authors*.

Written in *Italian* by the Famous
LIONARDO di CAPOA,
And made English by *J. L.* Gent.

LONDON:
Printed by *Fr. Clark*, for *Thomas Malthus* at the *Sun* in the *Poultrey*. 1684.

MVSEVM
BRITAN
NICVM

4 B. e.

TO THE
HONOURABLE
ROBERT BOYLE, Esq;

THE Fame of Your sublime, and more than Humane Wisdom hath begot You many Admirers; and Your rare and incomparable Inventions, makes all men confess, That You are He, who by Your New Discoveries have given Light to, and greatly improved the Ingenious in their Curious Inquiries into the *Secrets* of Nature.

This incourages me to Address my self to You, Imploring Your Protection for this weak Essay of Mine, which now adventures to appear in Publick; not doubting, but that as You have al-

ways been pleaſed to let me enjoy a conſtant Influence of Your moſt eſteemed Favour, ſo You will likewiſe at preſent pardon the Boldneſs, and with Your wonted Goodneſs paſs by the Defects, which You may poſſibly meet with in this Attempt of

Honourable Sir,

Your moſt Humble,

and moſt Obedient Servant,

John Lancaſter.

The

Don Carlo Buragna

TO THE

READER.

NOT *many months ſince, by Order of the* Vice-Roy *of* Naples *was held a Conſult of ſeveral Phyſicians, for the putting of ſome ſtop to the Abuſes and Errors daily committed in the Practice of Phyſick. They, after ſome diſcourſe thereabout, judged it moſt convenient for a thorough-examination of the Reaſons already propounded; and yet farther to be propounded, that every one ſhould ſet down his Opinion in writing.* Signor Lionardo di Capoa, *who was one of the aforeſaid Conſult, was obliged therefore to write his Opinion in this Affair; and it ſeeming to him, that*

 this

this could not be done to any purpoſe without a diligent conſideration of, and ſearch into the nature of the thing to be treated of, viz. *Phyſick; he acquitted himſelf of his Obligation with ſo much Learning, Eloquence and Erudition, that his Manuſcript falling into the hands of certain learned Men, and other Friends of his, appeared to them rather compoſed for the Univerſality of thoſe that take delight in the ſublime Myſteries of Literature, than to be kept up amongſt a private and ſmall company, as if the Author in the writing thereof had purpoſed to himſelf no other end, but to ſatisfie the Command impoſed upon him. They were therefore of Opinion, that a work of ſuch excellency ought to be publiſhed in Print: and for that purpoſe ſo laboured with* Signor Lionardo, *that they at laſt prevailed with him to give them a Copy thereof, and to condeſcend, that this at leaſt, of the many and different Tracts which he has lying by him, ſhould be committed to the Preſs. And herein*

they

they regarded not only the pleasure, the Learned and Curious will take in perusing this Treatise, but the Profit also, that may thence result to all sorts of Persons, especially to those that are wary and judicious: Since by seeing therein the variety of Opinions and Sects, with the divers, and oftentimes contrary ways of Curing, practised amongst Physicians, they may, without entring into the more subtil Speculations of the Philosophers, easily perceive, with how great Reason others believe and are perswaded, that a Profession, so doubtful and uncertain in it self, has neither Learning nor Principles, upon which others may lay any firm Foundation; and how perilous a thing it is for men to see themselves in the hands of those, that will have it so, especially when Health and Life lie at stake. Moreover, who does not perceive how advantageous this Treatise may be to such young men, as follow Physick, since by the reading of this alone, they may arrive at a more exact knowledg of its Nature, than by

turning over the great Volumes of the most reputed and solemn Masters thereof, and may in an hour understand what way in the Method of Curing is to be taken by him, who, laying aside cozening Tricks & Cheats, intends, as his profession obliges him, to honour himself by the help he brings to such Patients as come under his hands. Nor, shall they, or any else that apply themselves to better Studies, fail to see how many there formerly have been, and at present are, who both in Medicine and other Arts melt their Brains in the pursuit of that, which either is not, or not to be found; and as our Dante *has it,*

Trattando l'ombre, come cosa salda.
Treating of shadows, as substantial things.

But without my enlarging any farther herein, the Reader may of himself by the perusal of this Treatise sufficiently perceive how useful, and full of exquisite literature it is, and that its being composed

posed without intention of having it published, hinders it not from agreeing with the Fame of its Author, and with the Opinion, that all judicious and understanding men have of him.

Farewel.

The Uncertainty of the Art of Physick, clearly manifested by a particular Relation of the beginning and Progress thereof.

THERE is not indeed, Gentlemen, any Undertaking that makes the Majesty of a Prudent and Valiant Prince appear so worthy of Regard, as his acting in such a manner, That by his Wisdom and Valour, the people committed to his care, may be assured not to be assailed by foreign Arms, or miserably out-raged without Revenge. Nor, is it in my opinion an Action any whit less generous and laudable to secure them from the Deceits of domestick Enemies, who then usually

ſually do the greateſt miſchief, when they moſt craftily cover themſelves with the Veil of Benevolence and Charity, and counterfeiting themſelves full of Humanity, and greatly touched with Compaſſion for the Misfortunes of others, lay afterwards for them ſuch treacherous Snares, as can ſeldom or never be eſchewed without mortal danger. And indeed, what Advantage would it be to a man to come off ſafe and ſecure from the manifeſt Perils of War, and afterwards unwarily to fall into dangers, the more hidden they are, the worſe? And this indeed appears ſo much the more worthy of Compaſſion, as the Miſhaps of that Ship are to be judged more grievous and lamentable, which, having eſcaped many ſtorms at Sea, miſerably periſhes at her very entrance into the Port. The pious and prudent Fore-ſight therefore of our moſt excellent Vice-roy cannot ſufficiently be commended, who, having with wonderful and incredible Felicity accompliſhed the firſt, and defeated the Deſigns and Attempts of thoſe proud and cruel Fleets, which, infeſting our Seas and Coaſts, threatned us with Fire and Sword, and having likewiſe cleared the High-ways and Roads of thoſe Robbers and Mur-

Murderers, that disturb'd the Kingdom, and prey'd upon the Villages, does at present make it his whole study diligently to prevent us, whom he has rendred secure in the enjoyment of our Fortunes, from being ill treated in our persons by the misusage of Physick: Which, because every one has need thereof, as it may, when kept within the limits of experience, and our (although weak) Reason, be perhaps of some help to the publick. So on the contrary, whenever it happens to decline to a siniſter path, it proves more dangerous and destructive to Mankind, than Diseases themselves. And no sooner were the unhappy Accidents that had befaln some sick persons, and for which the *Chimical Medicines* were accused, made known to his Excellency, but he immediately ordered, That we should with the greatest diligence imaginable apply our selves to search out a Remedy for such Misfortunes, and also to prescribe unto Physicians (where there is need) certain, secure, and solid Rules to be observed in their Practice.

But whenever, ruminating with my self, I reflect upon the Numerosity and Quality of the Difficulties there are in such an Attempt, finding likewise as many

in my ſelf, I remain confuſed and at a ſtand, either becauſe it ſo happens in all other affairs of great Conſideration, or that the nature of this Art not bearing it, it ſeems exceeding hard and difficult to give Laws to the things appertaining thereunto. I ſhould therefore rather chuſe, without any more ado, by my ſilence, to free my ſelf from trouble, did I not know, that I ſhould thereby contravene his Commands, whoſe not only Requeſts, but even Signs, I ought without any Reply, and with awful Reverence to obey: By which, as alſo by the Benefit that may perhaps thence redound to my Country, being incited, I willingly enter the Liſts.

Now to the end every Deliberation or Reſolution that is to be taken in this matter, may not prove altogether vain and unprofitable, I ſhall employ all the ſtrength of my weak Underſtanding; Diſcourſing, in the firſt place, of the Difficulties, whereinto, not only Princes and Magiſtrates, but alſo the wiſeſt and moſt intelligent Phyſicians have oftentimes fallen in giving permanent and certain Laws to Medicine, an Art, of its own nature in the higheſt degree uncertain, dubious, and inconſtant. Then afterwards, gradually

and

and with ſober advice penetrating more inwardly, we will purpoſe (as far as the Nature of the thing will ſuffer) the way to make a good Phyſician and a better Chimiſt. Nor do I at preſent remember any other Remedy, that may be able and fit to repair the perpetual and almoſt fatal Calamities of Phyſick.

And to begin with the moſt ancient Memoirs, ſetting aſide how ſhort a time continued in *India*, *Babylonia*, and *Aſſyria*, their device of lodging the Sick on the moſt frequented Roads of the Country to have them cured by Travellers. In *Egypt* where all the Arts and more Noble Studies firſt came to light and flouriſhed, only the Kings, Prieſts, and ſome few of the chief Nobility were permitted to give Phyſick to the ſick, whence by *Manethon* were reckoned amongſt the Phyſicians of moſt profound Judgment *Antotides*, the ſecond King of the firſt Dynaſty, of the *Tinites*, who wrote ſome Books of Anatomy, and *Toſoretrus* of the third Dynaſty, which was that of the *Memphitians*. But afterwards in proceſs of time this Profeſſion grew common alſo with the Multitude, and ſo much was the Number of Phyſicians increaſed, that for every Diſtemper there was appointed a par-

particular Physician, who was permitted to cure no other, as is testified by *Herodotus*, Father of the Greek History, in these words; *Medicine with them was divided, every particular Disease, and no more, having its Physician: whence all the Country is festered with Physicians. For some are appointed to cure the Eyes, others the Head, others the Teeth, others the parts of the Belly, and others internal and hidden Distempers.* The *Egyptian* Physick remaining only amongst private persons, it is not easie to believe, how, falling from its ancient Splendor, it changed through the Lazines and Ignorance of the new Physicians, who were of such small parts, that, as the but-now-mentioned *Herodotus* saies, The chiefest of them at the Court of the great King of *Persia*, when he had dislocated his Foot, knew not how to cure it, but with their Arguments reduced him to a very bad condition. Therefore we ought without doubt to believe, That in *Egypt* the Physicians were, as *Diodorus* relates, prohibited to depart from the Precepts of the ancient Masters; from which, if any one happened to swerve, and his Patient thereby grew worse, he was severely punished for it. *For*, saies he, *if after they had directly followed the acknow-*

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ledged Laws of the ſacred Book, they fail'd of curing the Patient, no Charge could be laid againſt them. But if they went contrary to the written Rules, they underwent the Judgment of Death. And really it was no ſmall good Fortune of *Galens* (to ſay nothing at preſent of *Hippocrates* and others) that he was not born in thoſe times, and in that Countrey: For he would not ſo eaſily have eſcaped Puniſhment, if contemning, as it were, the reverend Authority of the Law, he ſhould have had the boldneſs to utter theſe words, *I obſerve this not only in the writings of* Hippocrates, *but in all the Books of the Ancients, that I am not eaſily drawn to believe what any one of them has left written, until I have firſt well examined by the Teſt of Experience and Reaſon, whether, what they have delivered, be true or falſe.* And that he was well verſed in Logick, is ſeen by ſuch Weapons as he uſed to defend himſelf withal, as Commenting upon the Ancients, and reporting their Opinions intangled and obumbrated, to the end they might not contradict his own. A Cuſtom, which thoſe Phyſicians that tread in the ſame ſteps, have followed, and ſtill do follow, and which does in ſuch a manner deform his ſayings,

and

and also those of *Hippocrates*, that they oftentimes clearly appear to have written quite contrary to their first Determinations. And perhaps the *Egyptians*, deriding their own Law, acted maliciously in the same manner, according to the Proverb; *Fatta la legge pensata la Malizia: No sooner is the Law made, but ways are found out to evade it.* And to such a pitch peradventure did their neglected Boldness arrive, that their usual falling presently to Purgations, and for the most part with ill success, forced them (their first Law being antiquated) to remedy it by publishing a new one, as *Aristotle* relates in these Words; *The Physicians may after the fourth day stir the humors, but if they will do it sooner, at their own peril be it.* Which Simplicity, I believe found not many Abettors, if they considered, how often Diseases happen, that on the very first day need violent Remedies. But what a Fool would that Physician have been, that should have procured anothers Life with his own death?

The *Grecians*, who out-went all other Nations, as in Arts and Sciences, so likewise in Civil Prudence, having regard perhaps to such inconveniences, would not impose any positive Laws upon Phy-

sick,

ſick, or thoſe that profeſſed it, chuſing rather, that Infamy ſhould be the puniſhment of thoſe Phyſicians, by whoſe fault the Sick ſhould miſcarry: For ſaies *Hippocrates*, *There is no penalty ſet upon the Practiſers of Phyſick, only in theſe Cities, but that of Infamy.* Which to thoſe that take their Reputation to heart, is more grievous and tedious, than any other Torment. Which Cuſtom is manifeſtly ſhewn by *Philemon*, when he ſaies,

Μόνῳ δ' ἰατρῷ τοῦτο καὶ συνηγόρῳ
Ἐξεῖναι ἀποκτείνειν μὲν ἀποθνήσκειν δὲ μή.

That is to ſay, *Only the Phyſician and the Judge are permitted to kill others without being put to death.* This alſo pleaſed the divine *Plato*, who thus ordered in his Common-wealth; *The Phyſician ſhall not be ſubject to any Penalty, if a Patient, taken in hand by him, dies contrary to his beſt endeavour.* To which opinion *Lucian* comes very near, where he ſaies: *By how much the Art of Phyſick is worthy of greater honour, and more beneficial to Life than others, by ſo much ſhould the Profeſſors thereof have greater Liberty; and it is convenient that it ſhould enjoy ſome priviledge, nor ought a Doctrine, conſecrated*

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to the Gods, and the Exerciſe of the moſt intelligent men, to be reſtrained, or ſubjugated by any power, or brought under the ſervitude of the Laws, or under the fear and penalties of Tribunals. And altho' among the *Grecians* the *Athenians* alone prohibited Women and Servants the Study of Phyſick, yet is not ſuch a Statute worthy of much praiſe, not to ſay, it deſerves much blame; Becauſe, as hereafter ſhall be declared, the Underſtanding of worthy Women has been ſeen, contrary to their Expectation, to undertake the moſt ſublime Studies, and Nature has often granted to Servants Courage and Wit fit for a Philoſophick Liberty; therefore did they, not without Reaſon, a while after revoke this Law. *Hyginus* ſaying, *That the practiſe of Phyſick was allowed to Midwives for neceſſity and decency ſake.* Much leſs ought we to believe, that the Sottiſhneſs of *Seleucus* took place, for ſo we may well call his Law, whereby, as if it had been mortal Poiſon, he prohibited upon pain of Death, all the Sick Perſons of *Locris* to drink Wine, unleſs they had at firſt obtained a Licence from their Phyſicians: *If any of the* Epizephyrian Locrians *drank wine contrary to the Phyſicians direction, tho' he eſcaped, Death*

was

was his punishment, because he did contrary to what was prescribed him. The *Roman* Commonwealth, which far excelled all *Greece* and the Barbarous Nations not only in Military Government, but also in Politicks, thought it not convenient to commit, without restraint, the Care of mens Lives to the Custody of Physicians; and therefore by a *Plebiscitum*, first made by *Aquilius* a Tribune of the People (whether it were *Gallus*, or another of that name, I know not) and afterwards recorded amongst the *Roman* Laws it was decreed, that some punishment should be inflicted on their Failings, whereby they might be rendred more circumspect and cautious in their actings. We may nevertheless well believe, that this Law, or *Plebiscitum*, altho' made, was never put in Execution, otherwise *Pliny* would have been to blame to cry out in this manner against the Physicians; *Furthermore no Law punishes capital ignorance, no example of Justice done.* To which he adds, *They learn by our dangers, and gain experience by our Deaths:* And at length concludes, *Only the Physician is allowed to kill a man unpunished.* But there is something yet in the same Author that touches more to the quick; *The Ignominie of the Physician passes*

passes away, and Intemperance bears the blame, while they that perish are accused of their own misfortunes. And for this reason, I suppose, did those renowned Lawyers that were by command of the Emperor *Justinian* employed in compiling the Pandects, purposely pass by that oversevere and cruel Sentence of *Paulus* upon the *Cornelian* Law against Murderers; *If a man die of the Medicine given him for his health or the recovery of his Distemper, he that gave it, were he of Quality, shall be banished; if of meaner Condition, let him be put to death.* Which Sentence in the judgment of that great Soul of the Civil Law, *Jacobus Cujacius*, could not properly be reduced to the aforesaid *Cornelian* Law; forasmuch, saies he, as the Physician *sanandi, non nocendi animo dedit.* And altho' the same Lawyers registred both in the Institutes and in the Digests, not only the aforesaid Head of the *Aquilian* Law, but also the following words of *Ulpian*; *Tho' the event of Mortality ought not to be imputed to the Physician, yet what he commits out of ignorance, is to be laid to his charge, neither is the Deceiver to go unpunished under pretence of humane frailty.* Yet were these Statutes nevertheless rarely executed, altho' not only *Pliny*, but very many also after

after him, renewing in a more bitter manner the same Complaints, brought Accusations against them: Amongst whom the most learned *Angelus Politianus* in an Epistle of his to *Leonicenus* writes thus; *I have again bewail'd the folly of mankind, that has so long suffered besotted Ignorance to reign, and all the while buys the hope of life from them, who are the real causes of certain death.* *Ludovicus Vives* also cries out thus, *Their Miscarriages and Errors*, speaking of the Physicians, *not only go unpunish'd, but are also recompenced with Fees.* *Baptista Mantuanus* likewise has these words of them

His, etsi tenebras palpant, est facta potestas
Excruciandi ægros, hominesque impune necandi.
Tho' blind with ignorance, yet scotfree they
The Sick torment, and men (unpunish'd) slay.

And an *Italian* Satyrist sporting with the Title *Doctor*, saies to the same purpose of the Physician,

Ma poiche un tal ci puo donar la morte
Senza punizione, e senza pena,
Forza e, che si gentil titol riporte.

Since

Since Doctors have free liberty to cause
Our death, not fearing Punishment or Laws,
Our Hangman may this noble Title bear.

And our Academick in his most choice Dialogue saies in like manner of Physicians; *Hoc tamen ipso securi, quod nulla sit lex quæ puniat inscitiam capitalem; immo vero cum mercede gratia referatur.* And another;

Carnifici Medicus par est; nam cædit uterque
Impune, & merces cædis utrique datur.

Hangman and Doctor herein alike fare,
Both kill unpunish'd, both rewarded are.

And another Author,

Si quæcunque sua plectuntur crimina lege,
Quas, Medici, maneant modo vestra piacula pœnas?
Qui plerumque ipso facitis medicamine morbum,
Et diro ante diem ægros demittitis orco?
Scilicet hoc vobis indulsit opinio, rerum
Una potens. Clades inferre impune per orbem,

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Mercedemque alieno obitu, laudemque parare.

If to each Crime its puniſhment be due,
What pain, Phyſicians, is enough for you?
Who with your Drugs Diſeaſes frequently
Do cauſe, and th' Sick before their time to dy?
This hath Opinion, which the whole World ſways,
Indulg'd to you, by others harms to raiſe
Your ſelves, and by their deaths, to merit Praiſe.

And altho' *Maximinus* condemned to death all his Phyſicians, becauſe they had neither wholly healed him of his wounds, nor eaſed him of the pain, yet cannot the example of ſuch a Tyrant give vigor to any Law; nor was he leſs blamed for this, than for his other Cruelties, by the Writers of that Age, as alſo *Alexander* was deſervedly ſtiled cruel, for having unjuſtly cauſed *Glaucias* the Phyſician to be ſlain, through a ſuſpicion, that he had not been diligent enough in curing his deareſt Friend *Hepheſtion*. As on the contrary

trary, the Clemency and Humanity of *Darius Hystaspes*, King of *Persia*, is highly commended, who freely permitted the Physicians, already condemned to dy, for having reduced him to a bad Condition, to be set at liberty by *Democides* a famous Physician of *Crotona*. But let not any one therefore believe, that the Physicians gained such a liberty by transgressing their Rules; for it proceeded rather from the utmost necessity of the publick, and is, as it were an effect of the Art of good Government: for I am verily perswaded, that even the memory of the Mystery of the Medicine would have been utterly extinguished, if Physicians had been proceeded against according to the rigor of Justice. And what man indeed, unless he were exceeding dull and stupid, or extreamly rash, would ever have vainly spent his Time and Endeavours in the pursuit of an Art (if Medicine, which has not any certain and fixed Rule in its operations, may possibly be so called) in it self displeasing, and hard to be obtained, and in its Events very dubious? I say displeasing, for what can be more offensive and disgustful, than continually to converse with sick persons, and daily to see and hear the Miseries of others,

others, and that many times without being any ways able to remedy them? It is alſo difficult to undertake, and always uncertain in its ſucceſs; becauſe in the curing of the Sick, not only the skill of the Phyſician, but alſo Fortune and Chance claim their ſhare: from whence aroſe this common Proverb; *A Phyſician had need be born under a fortunate Conſtellation.* And O how exceeding often does it happen, that contrary to all human expectation, as *Celſus* writes; *Expectation is likewiſe fruſtrated; and that man dies, of whom the Phyſician was ſecure before.* And *Hippocrates* himſelf, although eſteemed a moſt profound and skilful Phyſician, yet confeſſes, That he gained more Reproach than Commendations by his Profeſſion. And therefore it is exceeding difficult, or rather impoſſible always to judge, whether the unhappy ſucceſs of of diſtempers proceeds from the ſottiſhneſs of the Phyſicians, or from the Nature of the diſeaſe, or from ſome other internal Cauſe, into which no humane Wiſdom or Knowledge can penetrate. Moſt uncertain always and obſcure are the Symptoms of diſeaſes, eſpecially of the acute, according to *Hippocrates*: wherefore *Celſus* alſo ſaid; *It behoves us al-*

also to understand, that in acute Diseases the Symptoms of life and death are much more fallacious. Besides that in the Bodies of Animals are wont to be ingendred poisons, and that oftentimes presently, by sudden precipitation and Coagulation; and the man, whom not only others, but even *Appollo* and *Æsculapius* themselves would have judged most sound and healthful, may have within him Imposthumes, and other secret distempers, which, when he least thinks of it, may be able to cause his death, and that at the very Instant when the Medicins are prepared: wrongfully therefore are the Remedies blamed, and not the evil quality of the distemper. And besides this, some Medicines which are esteemed good, and conducing to the Health of man, may oftentimes occasion such disturbance within the Patients body, as may bring on his death, before we with our shallow Understandings can prevent it, as *Celsus* testifies. It will not therefore be the Physicians fault, if sometimes his Patient grows worse by his Remedies; nor can Laws ever determine any thing herein. But come, let us grant, that a method of Curing may by Law be prescribed to Physicians, how can they be punished for

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tranſgreſſing it? or how can the Crime be ſo clearly manifeſted, that they may be proceeded againſt in form of Law? And who does not ſufficiently know, how all Phyſicians are of contrary Sects, and perpetually diſagreeing in their Sentiments? Wherefore being either always ſtimulated by open Enmity, or which is worſe, by ſecret Envy, or elſe allured by the love and Benevolence of their own party, they will, without any reſpect to Truth, repreſent the matter to the Judge quite otherwiſe, than in Juſtice they ought, and make him, as the *Italian* Proverb has it, *See the Moon in the Well acccording to their own deſire.* Beſides that, the fear of puniſhment, which the Phyſician may eaſily incur, will always keep him ſuſpended and dubious in taking his Reſolutions, even when he intends to operate moſt effectually; and thus being terrified and confounded, he will, for fear of hazarding his perſon, in the greateſt Maladies ſtand, as it were, fettered, and with his hands bound behind him, or elſe, not to depart from the common opinion of the Vulgar, however falſe and contrary to the diſtemper, will oftentimes make uſe of vain and dangerous Remedies. A thing which, as it is well obſer-

ſerved by *Cardanus*, is oftner wont to befal the Phyſicians of Princes, than any others, who not only for fear of Infamy, but alſo of greater Miſchief, forbear making uſe of great and unuſual Remedies. It will not be far from the matter to bring here an Example taken from the art of War, not much differing truly in the uncertainty of its ſucceſs, from that of Medicine. The *Roman* Magiſtrates rather pitied, than puniſhed the Errors of their Captains, and it is well ſeen to what a height the Empire of *Rome* aſcended thereby; as on the other ſide, every one knows to how wretched a Condition the *Carthaginians* were reduced, by always taking contrary meaſures. And this was yet nearer to our times manifeſted by the *Venetians* to their exceeding great damage, and with the almoſt Univerſal Ruine of their Republick, when they unjuſtly beheaded *Carmagnuola* for his careleſneſs, by which, *Liviano* afterwards being diſmayed, and following the Opinion of the unwary *Proveditors*, loſt the day at *Vicenza*, and was miſerably with his whole Army diſcomfited and cut in pieces. And perhaps the putting of *Vitelli* to death, was one of the principle Occaſions, that the *Florentines* betrayed

by

by *Baglione*, ſadly afterwards loſt their liberty.

And here ſome one may not without reaſon object, That as well the *Aquilian*, as all the other Laws of the *Romans*, by us related, were not made for able Phyſicians, whether Methodical, Empirical, or Rational, but only for ſuch popular Empiricks, as are Quacks and Mountebanks; the Name of Phyſician being not only given to ſuch vulgar Empiricks, but even to thoſe alſo that were wont to caſtrate little Children, as may be eaſily ſeen in the Digeſts and Code, as well of *Theodoſius* as *Juſtinian*. And certainly it is to be believed, That in them alone the Ignorance of the Art took place, through occaſion whereof, the Laws againſt Phyſicians were ordained in *Rome*. But this fooliſh ſort of Phyſicians ought indeed to be ſeverely puniſhed for raſhly intermedling in a Myſtery of ſo great importance, as is the art of Healing, and blindly ordaining Remedies at the peril of their Patients Lives. Therefore I think it very wiſely enacted in many Countreys of *Europe*, that ſuch Fellows are under very great penalties forbidden to practiſe, tho' theſe Edicts are ſeldom or never executed. And indeed, with great reaſon

does *Anneode Roberti* ſay of them, what *Tacitus* heretofore ſaid of Aſtrologers, That they are *A Generation of people unfaithful to the Enquirer, and fallacious to thoſe that hope; always forbidden in our City, yet never expell'd.* And the Compariſon of *Roberti* is but ſcarce enough, That the Knaviſh Aſtrologers do nothing elſe, but entertain the Curious with their *Jargon*, feeding them with moſt vain hopes; and the vulgar Empiricks do either with their ſilly Secrets, and idle pratling, hinder the Sick from taking Remedies of able Phyſicians, which Neglect coſts them their Lives; or elſe they do themſelves kill them with moſt pernicious Medicines.

And juſtly, perhaps, were thoſe paltry Knaves firſt degraded, and afterwards condemned in *France*; who, inſtead of curing King *Charles* the Sixth, reduced him with their Remedies to ſuch an Eſtate, that there was ſcarce any hopes of his Life. But in my opinion, that valiant King was not over-conſiderate, or too well adviſed, to hazard his Life in the hands of ſuch Quacks and Cheats; and he ſhould, at their firſt offering to cure his Diſtempers, immediately, and without Experimenting their Remedies, or regard-

garding their promiſes, have puniſhed them for their Temerity and fooliſh boldneſs; if it were not the ill Will, and Craft of the ſpiteful Phyſicians of thoſe times, which made things go ſo ill with thoſe wretched Creatures.

But how ſhould it ever be poſſible for either the people, or Magiſtrates, who, for the moſt part underſtand little or nothing thereof, to ſettle the practiſe of Phyſick by firm and durable Laws, when the wiſeſt and skilfulleſt Phyſicians, who with long Study, and much practiſe have ſearched far into it, could never arrive thereunto? The Inventor, as 'tis thought, or at leaſt the moſt ancient Writer of Phyſick was *Æſculapius*, and he, as teſtifies *Hippocrates*, or whoever elſe was the Author of the Epiſtle to *Democritus*, preſcribed many Rules to be obſerved in the practiſe of Healing; but ſoon finding them not to be exact, moſt gently diſpenſed with them. Αυτὸς, ſaies the Epiſtolizer of *Æſculapius*, ἐν πολλοῖς διαφώνησε καθάπερ ἡμῖν αἱ τῶν συγγραφέων βίβλοι. Therefore we may ſay with the *Toſcan* Lyrick, that he

Solchi onde, in rena fondi, e ſcrivi in vento.

Plows th' Waves, builds on the Sand, and writes i' th' Wind.

Who vainly wearys himſelf with labouring after the eſtabliſhment of ſuch Rules. And if any one ſhall deſire to have this made clear unto him, I ſhall with the beſt ordered Diſcourſe I can, endeavour to demonſtrate to him the Reaſons thereof.

The Art of Medicine is at this day ſo greatly increaſed and advanced, that it ſeems to ſtrive for Superiority with the moſt illuſtrious and moſt noble Studies, its Juriſdiction to penetrate even into the moſt remote and extreme Confines of Nature; whereas it was at firſt reſtrained within the narrow Limits of a few Plants, as (to ſay nothing of others) is acknowledged by the ancient Interpreter of *Homer*, Ἡ ἀρχαῖα ἰητρικὴ ἐν βοτάνοις ἦν: whereunto agrees our *Seneca*; *Medicina quondam paucarum fuit Scientia Herbarum.* Thus in that pleaſant, and above all others, happy Age,

——When Milk for food
Had the Infant World, whoſe Cradle was a Wood.

And

And then those first men lived free from fear
Of scorching Feavers, tho' as yet by Herbs,
Or Physicks skill they unassisted were.

Either because they had then little need of Physick, *Firmis adhuc, solidisque corporibus, & facili cibo, nec per artem, voluptatemque corrupto:* Or, because Medicine, as all other (even the greatest) things here below was to take its rise from very weak beginnings; men at that time using such Remedies as they found out either by chance, or by observing the brute Beasts, or by their own Industry. Whence it is rationally to be believed, That *Agenor* and *Chiron*, held by some for the most ancient of all Physicians, made use only of Plants in their Cures: *The* Tyrians *preserve their first fruits for* Agenor, *the* Magnetians *for* Chiron, *said to be the first that ever practised Physick: For that by the use of Roots and Herbs they cured the* Sick. And of *Chiron*, the Finder out of the *Chironian Panacea*, or *All-heal*,

The healing Root was Centaure, *so call'd*
From the fain'd Centaure Chiron, Saturn's *Son,*
Who found it first on snowy Polion.

Eustathius declares, That being wounded in the Hand, or as *Pliny* would have it, in the Foot, he found out the way of Curing by Herbs. And to say nothing of *Mercury*, who taught *Ulysses*, as *Homer* sings the use of the herb *Moly*,

This said, from th' earth a Medicine
Mercury
Dig'd up, and taught the use thereof to me.

It appears, that *Hercules*, from whom the *Herculean Panacea* took its Name, cured only with Plants; as also did *Isis* and *Osiris*, and *Apollo*, and *Arabus*, and *Cadmus*, and *Bacchus*, by whose means, as *Plutarch* tells us, that most powerful and pleasant Medicine, *Wine*, was first found out, and brought into esteem; and the great vertue of *Ivy* of marvellous efficacy in repairing the Evils caused by the too excessive use of Wine, was made known to the World: *Bacchus*, saith he, *was accounted an Excellent Physician, not only because he found out the use of Wine, a most pleasing sort of Physick, but for that he also taught the use of* Ivy, *and caus'd his Followers, in the midst of their Cups, to crown their Temples with it, as being that,*

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which by its coolneſs repels the Vapors from the head. Herbs alone were likewiſe made uſe of by *Æſculapius*, the Inventor of the *Aſclepian Panacea*, with which, as *Nicander* ſings, he Cured *Iolas* the Son of *Iphicles*,

The Phlegyan All-heal *firſt* Paieon *took*,
As on the banks it grew of a black Brook,
Which he to cure Amphitruo's *Grand-child us'd.*

And as his Commentator relates, he was wont to uſe it in the Cure of his other Patients: *Aſclepius was ſaid to make uſe of this herb* (meaning *All-heal*) *who was the Son of* Korones *the Siſter of* Phlegys, *the Phyſician* Æſculapius. And ſo did *Amithaon* and *Melampus*, who, as we read in *Dioſcorides*, made uſe of *Hellebore* in Curing the Daughter of *Prœtus*, King of the *Argives*. Nor did *Podalirius* or *Machaon* uſe any thing but Herbs to heal the Wounds of the *Grecian* Army; and before the *Trojan* War, *Medea*, as *Diodorus* relates, cured with Herbs the wounds of *Jſon*, *Atalanta*, *Laertes*, and the *Theſpiades*: *Jaſon*, *Laertes*, *Atalanta*, *and they who were called the Theſpiades*, *all*

these they report were cured by Medea *with certain Roots and herbs.* And *Tryphon*, according to *Plutarch*, highly extolled and praised the Ancients, πλείστῃ κεκρημένους ἀπὸ αὐτῶν ἰατρικῇ. Whence they, having very often tried and proved their Medicines, gave, as *Manilius* sings, the first beginning to the Art of Curing,

Experience through divers chances brought
Forth Art, the way first by example taught.

But as Medicines were at first but few and simple, so also few and simple ought the Rules of Physick then to be: whence by reason of the Errors, whereinto Experience might easily fall, it was necessary, that such Rules, altho' very few, should frequently change, the first Medicines daily changing and growing better. Thus began the Art of Physick at the very first to manifest its Inconstancy. But it did not long thus remain in the hands of simple persons, ere Philosophers began by degrees to put in their fingers; who at first, as is to be believed, were drawn thereunto by meer Curiosity, and a desire of searching out the cause of Medicines; but by little and little advancing

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and going forwards, they arrived at length to this, that blaming, as inconſtant, and perilous, the ancient ſimplicity of Curing, they laid the firſt foundation of rational Phyſick. And although *Euſtathius* makes *Podalirius* the firſt Inventor thereof, yet it ſeems, by what *Eriſimachus* in *Plato* relates That this Honour ought to be attributed to his Father *Æſculapius*; *Our Fore-father Æſculapius* (*as the Poets ſay, and I believe was the firſt that ever methodized the Art of Phyſick. And therefore the whole Art of Phyſick is governed by that God.* And he had alſo ſaid before this, *The knowledg of what agrees with the Body in reference to Fulneſs and Emptineſs, and he that diſtinguiſhes in thoſe things the good and bad agreement, he is the moſt skilful Phyſician. And he that makes ſuch a change, that for one Agreement there ſhall be another; and where there is not a Sympathy, which ought to be, knows how to cauſe one, and take away that which was there before, he is to be accounted a good Artiſt. For whatever Contraries there are in the body, ought to be made to agree one with another; Cold with Heat, Bitter with Sweet, Dry with Moiſt.* Yet for all this, did not the Mutations and Uncertainties of Phyſick here-

hereby ceaſe, but rather multiplied more and more: and as the Practitioners were various and diſagreeing, ſo it ſelf alſo became various, and divided (as it were) into a thouſand parts.

But in the mean time Rational Phyſick was in the ſtricteſt manner ſo conjoyned to Philoſophy, that it was (as *Celſus* avers) by the wiſeſt and moſt prudent *Eſtimators* of things adjudged to be a part thereof: and thus (it ſeems) it continued to the time of *Herodotus*, miſtakenly by ſome called *Prodicus*. Now he, as may be collected from what *Plato* relates in his Diſcourſe of the *Gymnaſium*, whereof he was Maſter, and firſt Miniſter, caſually falling ſick, through the neceſſity, he had at that time, applied himſelf with great fervency, and the utmoſt of his endeavours, to the cultivating of Phyſick, and joyning it to the Gymnaſtick, and preſcribing it ſome Rules, which he firſt found out by Reaſon and Experience, began (it ſeems) before all others to give it ſome form of Art. And then it came by little and little to loſe its ancient Familiarity with Philoſophy; altho' *Celſus* and ſome others are of opinion, that this firſt happned through the means of *Hippocrates*. And from *Herodicus* it ſeems, that the

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now-mentioned *Hippocrates*, his Scholar *Euryphontes*, and others learn'd the cuſtom of treating ſeparately from Philoſophy, the things that belong to Phyſick. And altho' ſome thought this a very good act, and of great advantage to Phyſick, yet can it not but appear to him, who ſhall ſtrictly look into the truth of things, that great Harm enſued thereby. For as much as the Philoſophers not at all regarding to meddle with Phyſick, and the Phyſicians diſcourſing groſly of its affairs, there remained little or nothing of Rational, but the Name. And to ſuch an height did that blameable Cuſtom arrive, that their Succeſſors pertinaciouſly ſet themſelves with all their might to defend it; and being obſtinate in their belief, endeavoured to make all others give credit to it. And *Galen* durſt ſay of *Hippocrates*, That he had certainly ſhewn great Wiſdom, in that he would never intermeddle, as *Plato* afterwards did, in inveſtigating the Nature and Generation of the Qualities of thoſe four firſt Bodies, whereof the whole Maſs of the World, with all things therein contained, is judged to have been framed and compoſed; ſaying, that ſuch a Diſpute belonged particularly to the Philoſophers, and not to the Phyſicians;

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who have then ſufficiently complied with their Duty, when they arrive to know, that the Healthfulneſs of Bodies is ingendred of the Temperament or Mixture of Heat, Cold, Moiſture, and Drought. But what could ever be imagined more hurtful and deſtructive to Phyſick, than this?

Thus in tract of time the Love of Wiſdom decaying by degrees in thoſe Phyſicians, that called themſelves Rational, the Conteſts about the ill-managed Phyſick ſprang up more fierce and outragious than before: for whereas at firſt their contrafting one anothers Sentiments, aimed only at clearing the Truth, now being wholly plunged into Factions, and obſtinate in their deſigns, they never ceaſed contending, brawling, and reviling one another, and railing in ſuch a manner, that the very firſt Maſters and Inventors of the Art were not ſecure from their Reproaches. *Apollo* eſteemed heretofore the God of Phyſick, was now ſcoffed at by the fooliſh people, and vulgar Troop of Phyſicians, who openly accuſed him of having been a Pratler, and a Boaſter; and above all they taxed him with Ingratitude; becauſe that having gained the Knowledg of Medicine from the Humanity and

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Courteſie of others, he afterwards demeaned himſelf ſo proudly and arrogantly, as if he had by his own Induſtry without any aſſiſtance firſt found it out. Thus this crafty Cozener, to gain the greater applauſe, and the more to advance his Glory, having learn'd the art from *Glaucus*, who was an old Fox, began to play his Pranks, and to act the Aſtrologer, opening a way to thoſe Tricks and Cheats, by which the Multitude have ever ſince been deceived. Others railed againſt *Æſculapius*, who was himſelf alſo a God of Phyſick, for his Inconſtancy, and little Firmneſs in curing; and not a few Curſes were alſo beſtowed upon him for his inſatiable avarice: Foraſmuch as he firſt of all, as 'tis reported, profaning the venerable and ſacred Art of Phyſick, drawn by filthy Lucre to cure for a price, ſold to a ſick Prince a few Herbs and Roots for an infinite Sum of money, whereby he juſtly merited to be afterwards Thunder-ſtruck and burnt by *Jupiter* for leaving to poſterity ſo unfitting and abominable an Example. And beſides this they ſay, That in all ſorts of Jugling Tricks and Cunning Feats, he far out-ſtrip'd his Father *Apollo*, and was therefore afterwards believed by every body to preſide over Auguries

Auguries and the art of Divination. They farther also add, That by a thousand Impostures and subtil Artifices he perswaded others, as he did his Father, That he could raise people from the dead; wickedly thinking thereby to procure to himself the Title of Divine. But to be brief, they in fine concluded, That *Apollo* knew little or nothing of Medicine, and his Son *Æsculapius* much less: wherefore doubting, that he could not perfectly teach his Son his own Art, he caused him for a long time to be instructed therein under the Discipline of *Chiron*. And he, after he had spent so much Time and Study, grew so skilful, that in curing a little Tooth-ach he was in danger to lose his Reputation, had he not in fine with a quick deliberation set himself to draw them, which if not performed, who knows what might have befaln the Patient. And for his great Master *Chiron*, how could he cure others, who was not able to cure himself; but being accidentally wounded by *Hercules*, resolved wholly to resign his Life and Immortality to *Prometheus*, and so bravely to rid himself out of all his Troubles? And hence we may plainly understand, what Truth there was in those so wonderful and incom-

comparable actions, which lying antiquity boasts of them. Thus peradventure do the spiteful Contradictors fable of these first Masters; and that I also may at present speak, what I think, it does not seem to me very dubious, That the first Inventors of Physick among the *Greeks* were certainly but very small Proficients therein; since that in after-ages, when the World with Time advanced in every Art and Study, their witless Discourses about it, demonstrated, that their skill was yet little enough. And altho' they gained a great deal of Fame and Reputation in all parts, yet ought we not therefore the less to persist in our Belief, judging, that at the first appearance of Arts to the simple and growing World, the first Operations of Physick appeared wonderful and Divine Inventions. And this was much more easie for Physicians, than for any other Inventors; because all their most considerable Mistakes and Errors being, as one saith, buried in the same Grave with those that were slain by them; and on the contrary, nothing appearing of them, but their Experiments, how mean soever, on the living by them cured, they might without any great opposition easily acquire immortal praise

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and honour. Beſides that, this certainly happens in the moſt wicked and infamous perſons, who as they are crafty and malicious, procure themſelves every where Favourers and Partakers; and being far from true Wiſdom, leave no Deceit or Cheat untried, whereby they may gain eſteem amongſt the Dregs of the people. It is therefore certainly to be judged, That they, whoſe Fame was ſo much trumpetted about, were moſt crafty Juglers and Mountebancks. It is not here my Intention to alledge thoſe numerous Examples, which I could bring both from ancient and modern Records; I will only not leave unrelated, how it was anciently reported, that *Acron* of *Agrigentum* once freed the City of *Athens* from a mortal Plague, by the great Lights and Fires, which he cauſed to be kindled therein. But that Fire alone cannot produce any ſuch effect, our own Eyes have certainly and ſufficiently taught us. The ſame thing is *Hippocrates* ſaid to have done in his time. And *Toxares* alſo had after his death Statues erected, and Sacrifices offered to him with other Divine Honours; becauſe that (as *Lucian* tells us) at a time when *Athens* was more than ever annoyed, and even diſpeopled by a raging Peſtilence,

lence, he is ſaid to have appeared to *Architele*, the Wife of a certain *Areopagite*, and to have aſſured her, That, if the *Athenians* would ſprinkle all their Streets with Wine, the Plague would preſently ceaſe; which they having done, it ſuddenly fell out, as he had promiſed. But here I find his uſual prudence wanting in *Lucian*, who fooliſhly believes it, and phancies, That this might proceed from the Vapors of the Wine, which, mixing with the Air, purged it, and freed it from thoſe peſtilential Qualities that infected it. But good God! if theſe Plagues ceaſed not, till that, after a long Deſtruction and Mortality of the people, the Malady had quite ſpent it ſelf; why muſt we ſay, That this hapned through the means of vain and helpleſs Remedies, and not rather through the weakneſs and diminution of the Evil? therefore it is certainly to be judged, that the moſt crafty and ſubtile Quacks, knowing that the Fury of the Diſtemper was already ſpent, and that it was in the wane, to gain themſelves Fame and everlaſting Renown, cunningly preſcribed a Remedy, that ſo the peoples deliverance might be rather attributed to them, than to the Nature of the Infection. An Artifice, which is even

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at this day continually practiſed by Phyſicians. But as for *Æſculapius*, he may well reſt contented with that Glory, which, for his having been the firſt that taught the World the Art of Tooth-drawing, is rationally given him by the *Roman Orator*, when he ſaith; Æſculapius *was the firſt that invented the drawing of Teeth*: Altho' the Cures wrought by him are ſaid to have been ſo rare and wonderful, and thoſe in ſo many different ways related, that as *Sextus* the Empirick wiſely reflects, they may hereby have been concluded to have been wholly Fabulous: *For our Hiſtorians going upon falſe Suppoſitions, report, the Captain of our Science*, Æſculapius, *to have been touched with Thunder, not contented with a Fiction, which nevertheleſs they variouſly transform. Steſichorus* reports, That *Æſculapius* aſcended to the height of his Glory by having, with his Medicines, reſtored to life ſome of thoſe that died at *Thebes*. But *Polyanthus* ſays, That *Æſculapius* grew famous, for that ſome, who were by the anger of *Juno* ſtruck with Madneſs, did by his means recover their Senſes. And *Parrhaſius* recounts, That he gained his chief Repute by recalling *Tyndarus* from death. And *Staphylus* affirms, That his

greateſt

greatest Renown was gotten by his joyning together, and enlivening the scattered Limbs of *Hyppolitus*, whom his frighted Horses had torn into an Hundred pieces. But *Phylarchus* avers, That all his Esteem and Honour was derived from his curing of their Blindness the Sons of *Phineus*. And *Telesarchus* in fine will have him placed among the Gods, because he attempted to raise *Orion* from the dead. But what Artifices, how loathsom and abominable soever, did he leave untried, to be held diligent and circumspect in curing? He (saith *Celus Rhodiginus*) would (wherein he was also imitated by *Hippocrates*) even taste the Excrements of the Sick, as if that were necessary to the finding out the Causes of Distempers; for which he was afterwards by *Aristophanes* in his *Plutus* wittily called Σκωληκοφάγος, or *Excrement-eater*, and we may better hit him home by saying with our *Actius Sincerus*,

Esse idem poteris Merdicus & Medicus.

But above all, highly advantagious to *Æsculapius*, were Riddles, Sorceries, Oracles, Sacrifices, and many other Superstitions and jugling Tricks, which he made use of to impose upon the Belief of the silly

ſilly multitude, feeding the Sick with certain hopes of their recovery, when he only held them in ſuſpenſe with his Talk. An uſual Cuſtom at that time of every one, who would with any Commendations practiſe Phyſick. And to ſay nothing of *Medea*, and many others, *Melampus* by ſuch fooliſh Artifices and Flim Flams, beſides the great Fame he obtained from a poor Fellow, as he was, together with his Brother, became moſt Rich Princes and Soveraign Lords of two parts of the Realm of King *Prætus*, marrying his Daughters, by him cured, whoſe names (ſaies *Apollodorus*) were *Lyſippe* and *Iphianaſſa*; but *Ælian* calls them *Elea* and *Celene*, who, either through the overmuch uſe of Wine, or by the procurement of the Queen of *Cyprus* falling mad, went together with their Siſter *Iphinoe*, who died before ſhe could be cured, feeding on Graſs, and lowing like Cows about the Valleys of *Morea*, and other Countreys. Of theſe *Virgil* ſaith in his *Bucolicks*;

With Lowings vain th' Prætides ſtark mad,
Fill all the neighbouring Fields, &c.

But

But a Remedy was found out for their Madneſs by *Melampus*, who, as *Dioſcorides* will have it, cured them with *Black Hellebore*; altho' *Galen* on far better Grounds, judges that it was *White Hellebore* which wrought the Cure. This Medicine *Melampus* firſt learn'd from the Sheep, ſaith *Theophraſtus*, or rather from the Goats, which, as *Pliny* writes, he kept, who purge themſelves by feeding on *Hellebore*. Altho' ſome are of opinion, that *Melampus* cured thoſe diſtracted Ladies, not with *Hellebore*, but with the Milk of Goats, firſt fed therewith; and others ſay, that it was not *Melampus* the Goatherd, who reſtored them to their Senſes, but another *Melampus* called the Soothſayer. And *Polyanthus*, as it is related by *Sextus* the Empirick, and *Eudoxus* a moſt ancient Geographer in *Stephanus* attributes this to *Æſculapius*. But however this be, it is not to be doubted, but *Melampus*, after many long Ceremonies accompanied with Sacrifices, and other Superſtitions, cauſed theſe diſtracted Ladies to be firſt waſhed in that famous Fountain of *Arcadia*, called *Clitorius*; wherefore in memory thereof there were engraven in Marble thoſe witty Verſes, related by *Iſogonus* a moſt ancient Writer, concerning Waters.

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Wherefore after this, a Debate arose amongst Writers, differently judging of this Cure: Some attributing it only to the Sacrifice and Bath, others to the *Hellebore*; but certainly, as far as we can perceive, that both the Medicines were made use of by *Melampus*: *Pythagoras* saying thus in *Ovid*:

Who once has quench'd his draught at Clitro's *Well,*
Flies Wine, and drinks unmixed water still.
Whether the water bear a secret Feud
To Wine, or as the Shepherds there report
How Amithaon's *Son, when from the Harms*
Of raging Madness, he by herbs and Charms
Had free'd, he flung th' Infections of their mind
Into the Well, where it has still remain'd behind.

To which Custom, the *Homer* of *Ferrara* perhaps had respect, when he made *Astolfo* several times wash his mad *Orlando* in the Sea, before he gave him to drink the Liquor he had received from Heaven to cure him. *Astol-*

Aſolfo caus'd him to be ſeven times waſh'd,
And under water to be plung'd ſeven times,
So were his face and all his members cleanſed
From that ſame filth, that had him ſo befrenſied.

But *Melampus* not content with theſe ſilly Tricks only, to render his Cures more famous and remarkable, brag'd, as may be ſeen in *Syneſius*, that he was skilled in the Interpretation of Dreams, proceeding thence to Soothſayings, and giving all men to underſtand, That *Apollo* had endowed him with the Art of Divination, and that he having bred up in his houſe certain Serpents, they had in the dead of the Night, when he was aſleep, lick'd his Ears, whereat he, ſuddenly waking for fear, found at Day-break, that he underſtood the Language of all Birds. As *Apollodorus*, relates, ſpeaking of *Melampus*. Not any Art then had ever, I believe, ſo much Commerce with Lyes, Fraud, and Superſtitions, as the Myſtery of Phyſick, which ſo manifeſtly appears to every one, who has but the leaſt Inſight therein, that it is not neceſſary for

me at preſent to trouble my ſelf any farther about it. Yet will I not forbear to glance a little at the ſtrange and ridiculous Ceremonies, which the Ancients uſed in gathering of Plants, to the end that by the ignorant people their Medicines might be eſteemed more wonderful and regardable. *Piony* could not be gathered in the day-time, for fear of loſing preſently their Sight, if they ſhould chance to be ſeen by a Jay. He that would dig up *Mandrakes*, was obliged to have a care of a contrary Wind; and before he began to dig for it, he made about it three Circles, and afterwards pluck'd it out of the ground, holding his Face towards the Weſt; but while he pulled it up, another was to go round about him, skipping and ſneering, and uttering, I know not what, undecent and obſcene Speeches; as *Theophraſtus* relates in theſe words, *They who go about to cut the* Mandrake, *let them take care of a contrary wind, and make three Circles firſt with a Sword, then let them dig looking to the Weſt.*

But with far greater Ceremonies was the *Baara*, which ſome will have to be nothing elſe, but the very ſame Mandrake diged up by the Ancients. They firſt threw upon it the menſtruous Blood

or

or Urine of Women, then having removed the Earth from round about it, they tied a Dog to the Root, who, being called by his Master, in running, pluck'd it up, and presently fell down dead. This is thus related by *Josephus* the *Jew*; *That part of the Valley which encompasses the City to the North, is called* Baaras: *That place bears a Root of the same Name: In Colour it is like the flame of Fire; and in the Evening casts forth a kind of Lightning. It will not be touched by those that go about to pull it, but flies away; nor is there any way to stop it, but by casting upon it either the Urine or* Menstruum's *of a Woman. And then also it is death to them that handle it, unless by fortune the person that carrys the Root, so carrys it, that it may hang down out of his hand. But it is taken up another way without any danger, and that is this: They make a Circle about the Roots, for the hidden part of the Root is the shortest; then they tye a Dog to it, who, when the Master calls him away, easily pulls it up: But the Dog immediately dies, as being a kind of Revenge for offering violence to the Root, for after that, there is no danger to any body that takes it up.*

An Account much like to this is given by *Elian* in his History of Animals, con-

cerning the digging up of the *Cynoſpaſtus*.

The name of the Plant is Cynoſpaſtus, *which is alſo called the* Bright-ſhine. *Now you muſt know, that all day this Plant is not to be ſeen, but at night it ſhines like a Star, and glitters like Fire. Therefore marking the place diligently in the day time, they go away, and come again the next night, and then ſeeing the mark which they left there. But the Root is neither to be cut nor pull'd up; for they report, That the firſt, who, through ignorance of its Nature, touch'd it, ſoon after periſhed. Therefore they take a Dog that has been kept hungry for nine days together; which done, they bring the Dog to that part of the Root next the earth, and then faſten the Dog and the Root together, with a Rope tyed with a ſtrong Knot: then returning a good diſtance off, they throw upon the ground ſeveral morſels of Meat, which the Dog ſmelling, and preſs'd by hunger, pulls with all his force to get at the Meat, and ſo at laſt plucks up the Root. But if it happen, that the Sun ſee the Root, the Dog dies immediately, and they bury the Dog in the ſame place, uſing certain ſacred Ceremonies over the dead body of the Dog, as having died for their ſakes; for then they may be bold to touch and handle the Plant, and carry*

it

it home; where, as they report, they make use of for many profitable Advantages.

Nor less vain and ridiculous were the Superstitions, used by the Ancients in digging up the *Panacea*, as *Theophrastus* relates. And of *Ellebore* and many other Plants there is such a number of Fables reported as well by the same *Theophrastus*, as by *Dioscorides* and *Pliny*, that if I would relate them one by one, I should scarce come to an end.

But above all to be admired were the most tedious and vain Ceremonies, used by the Priestess of the Isle of *Lemnos*, in gathering the sealed Earth, as they are related by *Galen*, who being an Eye-witness, made an Elegant Description thereof. To which Artifices also the most witty *Arioſto* alluding, introduces the chast *Isabella*, making the drunken *Saracen* believe, that she had a never-failing Secret for the rendring a man invulnerable, and to gain the more Credit to her assertion, envelloping it in abundance of Cautions and Conditions in this Discourse to *Rodomont*:

I know where an herb grows, which I have
seen,
Which being boild with Ivy and with Rue

Over an easie Fire of Cypress-wood,
Then press'd between a spotless Virgins hands,
A Liquor yields that hard'ns so the skin,
That neither Fire nor Steel can do it harm.
Three times anoint your body with this Oyl,
And you shall be a month invulnerable.
But then the Vertue ceases, then again
You must again anoint, &c.

But leaving these things to persons more at leisure than my self, and returning to our former Discourse, it is almost incredible, how the first Inventors of the Art were slandred and back-bitten by the Envy and Malice of those Physicians, who more than the rest wounded the Reputation of *Melampus*, giving out, that he was the first, who, to the Ruine of the World, brought forth the evil and troublesom use of Purges; and that, if it fell out well for him in the Cure of *Prœtus*'s Daughters, it was more by good Luck, than any prudent Fore-sight of his. But to let alone *Melampus* for the present, and to return from whence we digressed, 'tis likely, perhaps, that long before *Herodicus*'s Medicine was separated from Philosophy, since we read in *Herodotus*, the Prince

Prince of the *Grecian* Hiſtory, That there were exceeding ancient Schools of Phyſick in *Cyrene* and *Crotona*, to which the often by us mentioned *Democides* gave very great Repute, by whoſe means, as the ſame Author relates, the *Crotonians* gained the Honour to be eſteemed the moſt excellent Phyſicians in the World. But it is to be believed, that Empirical Phyſick was at firſt taught in thoſe Schools, and that likewiſe there divided into different Opinions, cauſing divers Factions. The ſame thing alſo hapned in *Rhodes*, in *Coos*, and *Gnidos*, where *Eurifontes*, or whoever elſe it was, publiſhed thoſe famous Sentences, that were afterwards called *Gnidian*, which *Hippocrates* oppoſing in his Writings, there aroſe the firſt Conteſt, that was ever ſeen upon paper betwixt Phyſicians, or at leaſt the firſt that afterwards came to our Knowledge. And as for the other Diſputes of thoſe times, *Hippocrates* gives us an Account of ſome of them in theſe words; *In acute Diſeaſes ſo various are the Sentiments of Phyſicians, that often times what one preſcribes, as moſt helpful, others forbid as harmful: And for this reaſon the Art of Phyſick ought to be eſteemed very like to that of Divination, becauſe the Phyſicians behave*

themſelves juſt like to Soothſayers, ſome of which will have the ſame Bird, if appearing on the right hand, to be an Augury of good Luck; but if on the left, of bad. But others again hold the contrary. Now whoſoever deſires to be more fully informed concerning ſuch Diſputes and Conteſts among Phyſicians, let him read the Comment of *Galen* upon the aforeſaid Teſt of *Hippocrates*, and I queſtion not, but he will there find abundant ſatisfaction. Nor ought we here to paſs by unobſerved what *Hieronymus Cardanus* ſuſpects, that the Book, which goes under the name of *Hippocrates*, concerning the bringing forth of Children in the ſeventh Month, is, as he ſaies, *Forſan* Eurifontis, *nulla ex parte* Hippocrate *inferioris, ſi ex unguibus Leonem, ut in Proverbio eſt, cognoſcere mihi conceſſum eſt.* *Hippocrates* then muſt needs have rallied all his Forces, when he contended with one, between whom and himſelf there was, if we may believe *Cardan*,

In value none, or little difference.

And perhaps with ſeveral others, of no leſs parts than *Eurifontes*; of whom by reaſon of all-devouring time, which has *Conſum'd their bodies, and their Works conceal'd*,

I cannot at preſent give any account. But the famous *Hippocrates* publiſhed his Works in that place, who, although he ſhewed ſo much Virtue, as made ſome think, that Nature and Art ſtrove together to perfectionate in him the *Idea* of a moſt skilful Phyſician, yet could they not render his Doctrine ſo clear and warrantable, bnt that it was ſifted, depreſſed, and confuted firſt by *Dioctes*, and afterwards by *Pliſtonicus*, by *Praxagoras*, by *Erophilus*, by *Philotimus*, by *Eudemus*, and chiefly by *Chryſippus*, and his Scholar *Eraſiſtratus*, who was held in ſuch eſteem for Phyſick, that he was by many able men judged equal to *Æſculapius*. And certainly from thoſe few Fragments, which by ſome, who have written againſt him, have been preſerved out of his many Works, it is ſufficiently clear and manifeſt, That *Eraſiſtratus* was no leſs a moſt ſubtil Philoſopher, than a moſt Excellent Phyſician. He was exceedingly free in philoſophizing, and ſo great a lover of the Truth, that he often preferred it before his Grandfather *Ariſtotle*, & his School, openly ſaying, that the *Peripateticks* had eſtabliſhed nothing ſolidly about Natural Things. Wherefore his Opinions were for ſome Ages received with great Eſteem and Ve-

neration by Philoſophers and Phyſicians of more than ordinary worth. And altho' they did not uſe much Blood-letting (which is wont not a little to diminiſh the Eſteem of Phyſicians amongſt the Vulgar) yet their Fame never ſtaggered, inſomuch that even in the time of *Galen* and afterwards, their Sect was held in far greater Repute, than any other. Yet was not all this ſufficient to reſtrain the Rage of other Factions, that roſe up againſt it under the Standards of *Neſithens* an *Athenian*, of *Ciemus*, called alſo *Pruſias*, and of many others, all eſteemed in their times excellent Heads, and Founders of divers other ancient Sects of Rational Phyſick. In the mean time the never ſufficiently praiſed *Empedocles*, no leſs ſublime a Poet, than Philoſopher, doubting, that he ſhould not otherwiſe be able to infuſe into *Acron* his Scholar, evident and indiſputable Arguments for the Mutations of Nature, wholly forſook the Rational, and with his utmoſt Endeavours applied himſelf ſolely to advance the moſt ancient Empirical Phyſick; which was afterwards brought to perfection by *Philinus*, *Seration*, and other moſt famous Phyſicians, whoſe Followers always ſtrove to ruine, and reduce to nothing all the other Sects.

Nor

Nor must I conceal, that some are of Opinion, That *Acron* gave the first Beginning to Empirical Physick, whilst others say, That *Philinus* the Son of *Erophilus*, and some yet, That *Seraption* was indeed the Inventor and Founder thereof.

Thus by degrees were the different Companies of Physicians multiplied, every one with all his force contending to defend his own Party, and overthrow the rest, when in the time of *Pompey* the Great, there sprang up with *Asclepiades* another most famous, and most illustrious Faction. This not only ascended to a sublime degree of Eloquence, as some vainly think, but prevailed much also both in Philosophy and Physick, as may well be gathered from the Writings of *Celius Aurelianus*, and others, who report some of their Sentences.

But I my self am at last grown weary of turning over so great a variety of Factions and Schools; which since I have purposed to recount, passing over at present the less Famous, I shall only touch upon the more considerable, as I have hitherto done; and in the mean time I must beg your excuse, if to bring my intent, I shall be somewhat long in my Discourse. I say then, following my begun Harangue,

That

That not far from, or even in the very time of *Pompey* the Great, againſt both the Empirical and Rational Phyſick, ſtarted up *Themiſon* with his new Inventions, who, as he rejected the Sentiments of all others, ſo would alſo give his School a different Name, calling it from his brief, clear, and well-ordered Diſcourſe, Methodical.

But this alſo did the moſt Eloquent *Antonius Muſa*, the Scholar of *Themiſon*, no leſs by his own Learning and Induſtry, than by the Authority of *Octavius Cæſar*, cauſe, *Proteus-like*, to change its Form. Yet was it not long for all this, ere the Methodical Sect got up again by the aſſiſtance of *Vettius Valens*, Phyſician to the Emperor *Claudius*, and Gallant to his Wife the Empreſs *Meſſalina*. Afterwards it mounted to an exceeding height, being in a great meaſure reſtored by *Theſſalus*, Phyſician to *Nero*, who would therefore have arrogated to himſelf all the Glory of inventing it, as may be ſeen in that Epiſtle, which he writes to the ſame Emperor, wherein he begins to ſay thus; *I having now eſtabliſhed a new Sect, which alone has firſt diſcovered all Truth: foraſmuch as all thoſe, who have heretofore practiſed Phyſick, could not find out any thing that*

was

was available either for the curing of Diſeaſes, or the preſerving of Health. And in fine, this Sect was not long after compleated, and brought to perfection by *Soranus* of *Epheſus.*

But of how happy a wit, and of what profound Knowledg the Inventors of this ſort of Phyſick were, with the whole Company of innumerable Followers, we may partly perceive by what is related in thoſe Books of *Celius Aurelianus*, that are come to our hands; and alſo by what *Galen*, and other Authors have written of them, tho' ſparingly enough. And certainly *Themiſon* was ſufficiently commended by *Pliny*, and his Name adorned with the glorious Adjunct of Chief Phyſician. And *Theſſalus* by his Sagacity and Adviſedneſs wrought himſelf ſo far into the good Grace and Favor of the Emperor *Nero*, a Prince (tho' extream cruel, yet) very intelligent, that he became his intimate and familiar Friend; and got ſo much the better of the Phyſicians, his Contemporaries, that he deſerved to have engraven on his Sepulchre that famous Inſcription Ιατρονίκης. And a famous Phyſician of our time, altho' a Rational and Galeniſt, could not (as it is related by *Proſper Alpinus*) forbear in ſpeaking of him,

him, to say thus much to his Commendation, *I could wish the Books he wrote* de Communitatibus & Synchreticis, *were now extant: for by the Fragments which some have cited, he appears to be a most acute and learned Author.*

But whither I do find my self transported, without having made mention of the most famous *Clinias* of *Marseilles*, who, in despite of *Thessalus*, and all other Methodists, gave beginning to another sort of new Physick, never before heard of? And why amongst such an heap of Physicians do I let pass the most wary *Charmis*, who was also of *Marseilles*, and Founder of another new and strange way of Curing. This man was endowed with such high and noble parts, that he introduced his new and marvellous Doctrine into *Rome* with most happy Presages, and to such an height arrived the Belief of his rigorous and strange Inventions, that in a small time the chief of the Senate were at his disposal. *They governed Fate*, saith *Pliny* of the said Physicians, *Into which City suddenly* Charmis *got, coming from* Massilia, *and not only condemned the former Physicians, but also perswaded his Patients to bathe in cold water in the midst of winter:*

(O the Efficacy of the Art of Medicinal Perſwaſion, to which all other force of Eloquence muſt of neceſſity give place) *He plunged his ſick Patients into Lakes of cold water; and we have ſeen ancient perſons of Conſular dignity ſhivering and chattering with their teeth, even to oſtentation.* Thus ſprang up, and continued Phyſick until the time of the moſt curious *Claudius Galen* of *Pergamus*, whoſe Fame is known to every one. He, joyning to his natural diſpoſition, Geometry, Aſtronomy, Logick, and all other Sciences, which he judged either uſeful, or neceſſary to a Phyſician, and being encouraged by the perſwaſions of his Father, who, as he himſelf tells us, was ſtimulated thereunto by various Dreams and Viſions from the Gods, underwent moſt grievous fatigues by reaſon of his continual Labours and Watchings, undertaking long and difficult Voyages, ſubject to many, and thoſe not ordinary Dangers, that he might attain to a more than uſual Eminence in that Art, wherein he cauſed himſelf to be inſtructed by the moſt famous Maſters of thoſe times, if we will give credit to his own Relation about it. But he indeed was not crafty and malicious, as ſome other *Greek* Phyſicians, but ſincere, and

of

of very great Morality. In matters of Philoſophy he would never tye himſelf to the opinions of any other, always declaiming againſt that Cuſtom, as blameable, and unworthy a Philoſopher; and proteſted, That in following the documents of *Hippocrates* (whom he always regarded as the chief and principal Maſter of the Art) that he did not look upon his words, as proceeding from a credible Evidence, but from a Demonſtrator only, that is, That he did not give any Credit to the ſayings of *Hippocrates*, but to the Reaſons brought by him. And therefore, where he could conveniently do it, he failed not now and then maliciouſly to diſcover ſome of his blemiſhes; blaming him ſometimes, as no great Obſerver of the propriety of Language; and other whiles as extremely dark, and obſcure, ſaying, That he often entred into Labyrinths without knowing the way out again, and that by his tedious and vain Stories he ſometimes repeated the ſame thing over and over again, not obſerving the ordinary Method of Diſcourſe: and in fine he forbore not to ſay, That he was mean, and pittiful, and confuſed in his Talk. Nay, ſo great an affection he always bore to Truth, that

where

where it was convenient for him to do it, he ſnarles, and carps at as well the ancient Phyſicians, as thoſe of his own time, altho' they were of very great Repute, and notwithſtanding ſome of them had been before very highly extolled by himſelf for their skill and Knowledge. He unmeaſurably jeers *Aſclepiades*, calling him the *VVonder-talking Phyſician, Empty-pate, teaſty, and obſtinate*, ſaying, That *he underſtood Logick and Philoſophy as much as the Aſs and Ox do playing on the Bag-pipe, and that he was ſometimes plainly out of his wits.* He accuſes *Archigenes* of words, ſaying, That he often roams about, never keeping to his matter; and that he is always childiſhly buſying himſelf in the idle Toys of Definitions. He exceedingly beſpatters *Herophilus*, whom he calls Cozner, Jugler, and riotous fellow. And in the like manner he deals with *Eraſiſtratus*, affirming him to be obſcure and confuſed in his Sentiments. But this is nothing to the Blows he gives *Theſſalus* and *Julianus*; calling the firſt Mad-man, and *Theſſalian-Aſs*, ſaying, That he was bred up by his Father amongſt Women, who carded Wool; and giving the ſecond, whom he makes another *Therſites*, the Title of Apiſh-fellow, and brazen-fac'd Conjurer, like-

likening him in fine to *Æsops* Ass. And so far did he suffer himself to be transported with this vain blast, that he brake forth at last into most horrid and impious Blasphemies, foolishly depriving GOD of his Omnipotency, and sharply reprehending Holy *Moses* for having attributed it to him; ridiculously scoffing at the Doctrines of *Moses*, and our ever blessed Redeemer CHRIST JESUS, and impudently daring to equallize the Obstinacy of the Medicinal Sects to the laudable and invincible Constancy of the Christian Saints; and yet *Galen* lived in an Age, when there was scarce any place in the World, but was continually illuminated by the Miracles, which were every where wrought by the Teachers of our Holy Religion: Nor could he but have heard of that most famous Victory, obtained by *Marcus Aurelius* over the *Marcomanni* through the most fervent Prayers of the Christian Legion, called afterwards from the Effect, that followed their Petitions, *Legio fulminans*: whence it proceeded, that by the Imperial Edict a stop was put to the cruel Persecution of the Christians, and severe Penalties appointed to be inflicted on those that should accuse them, or inform against them; upon

upon which account also was erected that famous Turret or Column in *Rome*, which reserving even to our days the Records of signallized Virtue, is admired by all amongst the Wonders of that glorious City. This *Conradus Gesner* Considering, could not (however unreasonably partial for him) forbear saying; *Rashly and impiously does* Galen *refuse the Schools of Christ and Moses, as founded upon no Demonstration, as if the Miracles which are both numerous and divine, of which we read both in the old and new Testament, did not exceed all Demonstration.* Nor doth he here make a stand, but proceeds with many other very grave Expressions to reprove him. But to return from whence the zeal of Piety and Religion had transported me. After *Galen*,

But few or none so far advanc'd in Fame.

Few or none of any great repute were seen in Physick: forasmuch as within a little while after the true and perfect Method of Philosophy, which already began by degrees to decay, fell totally from its pristine splendor, and swerving from its right path, those Bastard-philosophers set at naught the true Knowledge of the Causes of Natural Events, and contenting themselves

ſelves only with ſimple Logick, or to ſay better, with witleſs Sophiſtry, fooliſhly followed the phantaſtical *Chimera's* of Terms, and prattle, wherewith caſting, as we uſe to ſay, duſt in the eyes of the Multitude, they made them think Glow-worms to be Lanthorns, and would make every one believe, That they knew all, when in Natural things, it cannot certainly be affirmed, that they knew any thing. But in fine this vain ſhadow of Philoſophy, ſinking together with the Majeſty of the *Roman* Empire gave the laſt plunge, drawing with it alſo Phyſick, as may be ſeen in the Books of *Oribaſius*, *Paulus*, of *Ætius*, *Alexander Trallianus*, *Actuarius*, *Philotheus*, and other Authors, who ſcarce did any thing elſe, but collect, compile, and ſometimes unskilfully tranſlate the Writings of others. But in them we may yet ſee, altho' not ſo much at large, the uſual Conteſts of the Art, eſpecially in *Trallianus*, who, being bolder than the reſt, more than once manifeſtly oppoſes *Galen*, and beſides, prudently enough avers, That it is indeed a wicked thing, not to contradict *Galen*, when the Truth requires it.

And

And it has always been obſerved, that as men have been more or leſs addicted to Philoſophy, proportionably more or leſs frequent have been the Conteſts and Wranglings of Phyſicians; which is a manifeſt ſign, that theſe Controverſies proceeded from mens more or leſs examining the defects of the Art.

But at laſt through the extreme Negligence of the *Greeks*, who took no care to copy them, together with the choiceſt pieces of Philoſophy, and other Sciences, were loſt the moſt excellent Volumes, till that time extant of Phyſick; which were in the time of *Galen* grown to ſuch a number, that the very Reading, as he tells us, of the good and uſeful Books of Medicaments would have employed a man all the days of his life. And the ſame diſaſter did then happen to the Books of Phyſick, as the Great *Bacon* of *Virulam* obſerves to have befaln thoſe of Philoſophy, which being carried along by the rapid ſtream of time, as by an over-flowing River, the lighter only ſwam on the top, whilſt the weightier, and thoſe of greater value ſank down to the bottom. Thus together with Philoſophy did Phyſick remain depreſs'd, when the *Arabians*, who having forſaken their ancient Faith,

to

to follow the impious doctrines of *Mahomet*, and rebelliously withdrawn themselves from the Jurisdiction of the *Roman* Empire, had with victorious arms taken and ransack'd very many rich Provinces of *Asia*, *Africa*, and *Europe*, finding by chance amidst the prey and spoil they got in *Greece*, some Books, applied themselves with more than ordinary fervor, to the Study; and lighting on the Works of *Aristotle*, and some of his Commentators, as also on those of *Hippocrates*, and *Galen*, they equally attended to profit themselves both in Philosophy and Physick: But being somewhat of a servile and superstitious temper and disposition, they durst scarce ever look into the Book of Nature, and searching therein for the Truth of natural Things, curiously examine and enquire, whether, what they had themselves experimented, did punctually agree with what those learned men had before described; but like a poor flock of Goats, they unwisely, if not madly followed them as Guides, blindly retaining all the parts of Physick, and especially Anatomy, just as they found it: whence through the fault of the Translators, or perhaps of the Originals themselves, they ran into many Errors. Notwithstanding from those

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ſmall and dusky Lights of Philoſophy they contracted ſo much Spirit, that they dared ever in matters of very great import to front both the *Grecian* Maſters; on one ſide, to ſay nothing of other matters, reſtraining the uſe of Phlebotomy, and on the other as much enlarging it by letting even Children blood, little or nothing regarding that *Galen* and *Hippocrates* had manifeſtly taught the contrary; againſt whoſe Sentiments alſo they uſed Purgations, where there were no Inflammations, the Humors in the Diſtempers being yet crude. Beſides this, they made uſe of *Sena*, *Caſſia*, *Manna*, *Tamarinds*, *Rheubarb*, and other new Drugs not heretofore known to the Ancients. They invented new ways of compounding Medicines, and having, I know not whether from *Egypt*, or elſewhere gotten ſome Volumes of the moſt ancient Chimiſtry, endeavouring according to their ability to reſtore it, they enriched the Shops with many ſtrange and unuſual Compoſitions; and ſome of them alſo with the ſame Art attained to philoſophize about the things appertaining to Phyſick. Whence their Prince *Avicen* departed ſo far from the ſteps of *Galen*, as occaſioned *Pietro Meſſia* (not without reaſon) to ſay; *That the Practiſe*

Practiſe and manner of curing uſed by Avicen, *is ſo far different from that of* Galen, *and the Ancients, that it ſeems quite another thing.*

But the *Arabians* not content to have deviated from the path, kept by the *Grecian* Maſters, often alſo aſſaulted *Galen* with the ſame Weapons of Reproaches and Contumelies, as himſelf had formerly uſed to vilifie and diſgrace the moſt ancient Phyſicians. And amongſt the reſt *Avicen* in Terms certainly villanous, and barbarous, ſaies, That the diſcourſe of *Galen* is contrary to that of *Hippocrates*, and that it is full of infinite Errors, and impudent Lyes; and that he caſt his Eyes only on the Branches and Sprigs, never prying into the Roots of Sciences; that he had little or no Wit, or Sagacity in any thing; and that profeſſing himſelf a Philoſopher, he nevertheleſs uſed childiſh and vulgar Reaſons. Whereupon that famous Galeniſt *Valleſius* exclaims thus; Avicen *in many things on purpoſe differs from* Galen, *contradicting him arrogantly, not only in contemplative, but practical Opinions.*

After him followed *Averroes*, who not only blames, and vituperates *Galen*, but alſo ſeverely reproves his own Country-

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man *Avicen*, exceedingly wondring at his having taken for his Guide a *Grecian* Babler, who was not of parts sufficient, ever to arrive at the Knowledge of Natural things. Whereunto he adds, That *Galen* was so weak and unskilful a Logician, that Syllogisms framed by him, were often found false in their principles, and faulty in their figures, and that his discourse was like to the idle Talk and Quibbles of Buffoons and Jesters. Nor were the *Arabians* less contentious, and divided among themselves, than the *Greeks* had formerly been, altho' they did not after the manner of those, separate themselves into parties, as may be easily discerned in the Works of *Rhasis*, *Avicen*, *Averroes*, and other their Writers. And thus they went continually on, philosophizing, and advancing in their Studies, when by the command of the *Caliph*, and other *Mahometan* Princes, their Schools were all shut up, and good Learning prohibited; and this by reason of the barbarous Government, they having long observed, that the Sciences, especially Philosophy, opening the Eyes of the peoples Mind, made them easily perceive the ridiculous Forgeries, and childish Simplicities of the *Alcoran*: Wherefore with Philosophy,

Physick also decayed in an instant among the *Arabians*, and all Literature gave up the Ghost. But before this came to pass, by the means and diligence of the Emperor *Charles* the Great, the *Arabian* Authors together with those few *Greeks*, which were then published in *Arabick*, were Translated into *Latin*, however barbarous and unpolish'd, such as was used in those most unhappy times. And thus in afflicted and desolate *Italy* began the interrupted, and decayed Studies of Physick to rise up again. But how violently then of a sudden the Contests and Disputes of the *Italian* Wits were awakened, he that is desirous to know, may read in *Pietro d' Albano*, *Gentile da Foligno*, *Taddeo*, and *Nicolo Fiorentini*, *Dino*, and *Tomasso dal Garbo*, *Giacomo da Forli*, *Ugoda Siena*, *Giacomo delle Parti*, and may other Writers.

But afterwards the purity and elegancy of the *Latin* Tongue being in more quiet times arrived at first in our most delightful Countrey of *Italy*, and then in the other provinces of *Europe*, and the mellifluous *Greek* Language coming about the same time from *Greece*, then for the most part subjugated and harrassed by the *Ottoman* Princes, Physicians began by little

little and little to read the *Greek* Authors in their primitive Idiom, faithfully translating them from their Original into *Latin*. And then more fiercely than ever sprang up the Contests of Physicians, which grew exceeding hot between those, who on the one side would follow their *Galen* and *Hippocrates*, and others, who on the contrary in defence of the *Arabians* vigorously opposed the *Grecian* Authors. And because there are yet to be found in the hands of the Curious some of their detracting Writings, I have thought it not amiss, out of one of them, intituled, *Nobilis Socii Salodiensis præcertatio pro Arabum, & proborum medicorum tutela*, as briefly as I may, and by way of Abridgment to rehearse some things, which may serve as a Sample of the rest.

This Treatise, altho' it undertakes the defence of the Barbarian Physicians, yet appears not in the least to be barbarously written; and the Author thereof seems to me to be an able man, and very well seen in the Doctrines of *Galen* and *Hippocrates*, whereof joyning together many Sentences, he with exquisite artifice frames long, and well-ordered discourses. He begins ingenuously, and with a mind free from passion, induced, as he saies, by the love

of Truth alone to contend with certain Physicians of his own Time, who, either to shew themselves skill'd in the Learning of the *Greeks*, or through the over-much affection they bare the *Grecian* Authors, or to let others see, that they walked not in the common Road, made it their profession to oppose, as the Proverb has it, the Pandects, and vilifying, and contumeliously treating the *Arabian* Physicians, endeavoured on the contrary with the highest praises to extol the *Grecians* unto Heaven. And it seems, that their first Motive thereunto, was only the secret ill Will, Anger, and Spight, which they bore towards most barbarous and foreign Nations; which they so far improved, that contrary to the expres's Laws of good Manners, and the precepts of their own Master *Hippocrates*, they impudently belched forth against them the greatest Villanies, that the Malice of such silly Wretches could invent, calling them now Cheats, anon Shallow-pates, and often branding them with like Imputations. Having prefaced in this manner, he proceeds to his discourse, what is by these men in behalf of the *Greeks* objected against the *Arabian* Physicians: *viz.* That the clear and overflowing Fountain of

Physick

Physick was at first preserved pure and without mixture by its Authors, but falling afterwards into the hands of these, soon became troubled and muddy; and that those were the true Masters and Inventors of that Art, and these Barbarian Caitiffs only Translators, who without taking any pains, vainly boasted of other mens Works, as if they were their own. Then going on, he saith, That they accused the *Arabians*, for that in translating the *Greeks* from their Originals, not well comprehending their Sentiments, they filled their Writings with Confusion and Contention; and in Conclusion, he adds, That the Censurers of his time, prosecuring the Followers of the *Arabians*, as standing upon most weak and unsure Foundations, or being only covetous after mony, accused them for inventing so many, tho' rich and costly Syrups.

But the aforesaid Author, desirous by a strict Examination of them, to refel these Accusations, brought against the *Arabians*, first explains the meaning of that Saying, to wit, That the *Greeks* were indeed the Masters, and the *Arabians* no more but Scholars, and Translators in physick. Hereby, saith he, they either mean, that the *Greeks* were of all Nations

the first Inventors thereof, and the *Arabians* only Builders upon the old foundation, which, as he tells us, needs farther Confirmation before it be granted, since he manifestly proves by the Authority both of the *Greeks* themselves, and of the *Latin* Writers, That they, to wit, the *Greeks*, first learn'd it from the *Ægyptians*, or some other people; or else their opinion is, That the *Greeks* by putting the last hand to it, brought it to such a degree of perfection, that it is impossible to advance it any higher. And this said, he fell again anew to distinguishing, telling us, That hereby they intended, either that by every one of the *Greeks*, physick was raised to the utmost height whereunto it possibly could arrive; or that they had all of them contributed their assistance thereunto; or that some one amongst so many Masters had performed this Exploit. The first he avers to be manifestly false, and to have been in many places confess'd so to be by their Prince *Galen* himself. The second, he saies, can never be granted to be true, by many and evident reasons demonstrating it to be most false, which were it otherwise, yet would it be exceeding difficult, nay even impossible ever to learn from the *Grecian* Masters

Masters the most confused Art of Physick; there being so many Volumes differently written by them, that a man cannot run them over with his Eye, much less attentively study them, tho' he should employ therein every day of his life. It remains then to say, That one alone amongst so many *Greeks* has brought Medicine to its chiefest Splendor, and forasmuch as we are assured by the Authority of *Galen*, that all others before him were often entangled and misled: and therefore, as being imperfect, and without much Knowledg, not greatly to be regarded. This most magnificent Honour and dignity must be attributed therefore to the most profound and more than human Wit of *Claudius Galenus* of *Pergamus*, esteemed commonly the chief amongst all the *Grecian* Masters; and that, not only by the Universal Consent of his Partizans, but also in his own proper Judgment, which he was not ashamed in many places vaingloriously to affirm. Here our Censurer, losing his patience, makes his *Avicen* briskly enter the Lists against *Galen*. He introduces the *Greek*, exposing his reasons, and declaring his honourable Quality, and this he does in *Galens* own Words, collected and tack'd together out of his own

Writings, in which he extremely glories of his Birth, Education, Studies, extraordinary progreſs in the *Encyclopaideia* of all Sciences, and divine Knowledg in phyſick, relating in fine, what he with *Grecian*, and infinite Brags, vauntingly tells us of his own Qualifications. On the contrary with ſimple, modeſt, and humble words he declares the Life, Manners, and Studies of his *Avicen*: and as he makes the *Arabian* far exceed the *Greek* in Birth, and good Qualities, ſo not at the firſt glance alone, but by penetrating farther into the matter, he will plainly let us ſee, which of the two excels in Knowledge. And here he begins ſtrictly to ſift and examine *Galens* Works: And altho' he tells us, That he will elſewhere clearly and diſtinctly diſcover his Errors and Impoſtures, promiſing to collect them into one entire Volume, yet ſince he judges it neceſſary to his preſent purpoſe, he proceeds to give an account of ſome of the greateſt and moſt conſpicuous, ſaying, That however groſs and palpable they are, yet will not the Galeniſts diſcern them, when for the leaſt Straw that lies in their way, they preſently take ſnuff, proudly vilifying and reproaching poor *Avicen*.

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He says then, That *Galen*, however esteemed a most profound and acute Philosopher, yet in that part of Philosophy which is deservedly held to be of greatest import, and value, to wit, the Moral, he had as little Judgment and Understanding, as a Blind-man has in Colours; and that this was the reason he so little practised it. First he demonstrates him to have been most ungrateful to his parents, and not being ashamed to lay open to the whole World the Faults and evil Qualities of his Mother, saying, That she was so proud and peevish, that often falling into excess, she used unmercifully to outrage her Servants; and that she behaved herself more frowardly, and cross-grainedly to her Husband, than ever did *Zantippe* to the most patient *Socrates*. Hereto he adds, That he is extremely vain-glorious, and an unmeasurable Boaster of his own Excellencies: and this may without any other proof be easily learnt from his writings, he having filled them all with Praises and Encomiums of himself. And indeed, what greater vanity, and presumption can there be, than to affirm, as he doth, That none can fully comprehend the meaning of *Hippocrates* without the assistance of his most profound Com-

ments? and that he alone had given physick its ultimate perfection? and that the Gods, as if they were concerned, and zealous for his Honour, had taught him many Medicines, as he brags, when he treats of the Nerves of the Eyes, and of the Cure of wounded Nerves in general? and that he could discourse for a whole day on the most obscure and difficult Question, having often done it to his great commendation, when taken on a sudden?

But of what Honesty, Constancy, or Justice, can he ever boast, having, as he himself tells us, given a sick Child a Medicine, which according to his own Doctrine, and Opinion, must have undoubtedly kill'd him, as it did? Certainly he cannot but be infinitely blamed for so doing by any one, that has the least sense of Humanity and Compassion. Nor does it any whit avail him to cover this barbarous action with light excuses, as that he did not herein follow his own Inclinations, but was forced thereunto by fear; since he ought, couragiously resisting, and refusing so to do, to have acted according to Justice and Reason.

But our Author, having thus shewn him to be blame-worthy for his want of Morality, proceeds to acquaint us with his

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Learning, saying, That he was as well skill'd in Logick, as a Tortoise in flying, or a Cow in dancing. For setting himself, at his beginning, to divide Words into significative, and insignificative, and alledging for the latter the common Example of *Blitri* and *Syndapsus*, he immediately subjoyns, that these are no words. And besides this, all Logicians acknowledging rationality to be the ultimate difference that constitutes man in his Essence, he on the contrary stifly holds, that Babes are not rational, but in time will be; which in good earnest is to say, that they are not true Men, but hereafter will be so: which most notorious Error he fell into, for that seeing them prattle confusedly, the Sot had not the Wit to consider, that Rationality did not necessarily imply Discourse *in actu*, but *in potentia* only, as the term is. Nay, what is more, this great man could not arrive to comprehend, That *Rational* and *Irrational* are terms absolutely contradictory; and therefore he foolishly and childishly affirms, That the Brute Beasts, which are all of them undoubtedly void of Reason, are more or less partakers thereof, calling man *Rational* only by way of Excellency, or *per* Ἀντονομασίαν, as he has it. And from this he

derives another Error, no leſs groſs and inexcuſable, nay, perhaps greater than the former: That Aſſes, altho the dulleſt and ſluggiſheſt of all Beaſts, have yet full and perfect knowledg of this moſt difficult Aphoriſm of the Phyſicians, *Contraria contrariis curantur.* But who, for Gods ſake, is there among the Logicians, which does not fully approve the ſaying of *Ariſtotle*, *That from Truth follows only Truth*; whereas from Falſity Truth and Falſity do equally proceed? And yet the moſt acute *Galen*, manifeſtly oppoſing it, gives us cauſe to believe that he did not ſufficiently underſtand it. But what praiſe did he gain by that his moſt ingenuous Invention of the fourth Figure, glorioufly found out by him to the ſhame of *Ariſtotle*, and the other Maſter in Logick? Certainly it has by all Logicians been diſapproved, and with reaſon rejected, as confuſed and unfit for Diſputation.

From theſe frivolous Toys of Logick our Cenſurer proceeds to examine him in matters of greater import, ſuch as is Natural Philoſophy. And he thinks *Galen* to be in Philoſophy more thick & muddy than puddle-water; and this he manifeſts by many proofs: whereof I ſhall rehearſe only a few, not to deviate too far from my principal

cipal intent. *Galen* then says, and constantly affirms, that Plants have full and intire Sense, and an internal principle of Motion within themselves; that Motion cannot be comprehended of us by the corporal Senses, but by Reason only; that Crabs and Beetles have no heads, those Animals only in his opinion, having an Head, which have soft Eyes, and not those, whose Eyes are covered with an hard and cristalline shell; and yet the contrary is manifestly seen in Grashoppers, Locusts, and such like Creatures. Besides this, he says, That the Head is not made by the Brain, that in Volatils the Neck and Feet are equally distant from the Heart; that the brain in Animals has need of somewhat to move it, which are the Feet, and that the Feet on the contrary have need of Sense, which is given them by the brain; and that the one without the other is of no use or value; not observing, that Eels, Lampreys, and such like Fish, altho' they have no Feet, have yet Brains. And here the wary Champion of the *Arabians* opportunely retorts upon *Galen* the same Weapons wherewith the other thought to have wounded *Avicen*: *And since*, saith he, *mention begins to be made of the Brain, before we leave that dis-*

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course, we shall add, that Galen (*in the same manner as they reproach'd* Avicen) *wanted Brains himself.* But how expert *Galen* was in Philosophy, any one may easily discern from his discourse concerning Hair; he observing, that the Hairs of the Eye-lids and Eye-brows are always at a stay, and do not encrease and grow, as do those of the Head, and other parts of the Body, and willing to give a reason thereof, saies, That, as it happens in dry and barren grounds that the Grass does not grow for want of sufficient Moisture, so the Hairs of the Eye-lids and Eye-brows by reason of the little or no Nourishment, which they draw from the other parts, cannot come to any great length. Now who in God's Name, does not see, that, if this were the cause thereof, the Hairs of the Head must much less increase and grow, as being rooted in an harder and drier skin, than that of the Eye-lids? And it appears to our Author, that the nourishment of these Hairs insensibly exhales and evaporates through the exceeding small Pores of the Eyes. The most sharp-sighted *Galen* likewise saies, That provident Nature has given us Hair for an Ornament to our Body: But if it were so, to what purpose do they grow in those parts, which Modesty

destly obliges us not to name? Besides that Nature would greatly have injured Women by depriving them in some parts thereof. And in fine, *Galen*, contrary to the Opinion of all Philosophers, holds, That Flame, besides its natural Motion, which is always upwards, has also another which makes it sometimes encline downwards; not considering, that Flame never has any such Motion, but when it is forced and constrained thereto by Art.

Nor does the Censurer of *Galen* stop here, but passing on, examins his Doctrine, where it seems of greatest weight, that is, in things appertaining to Physick. And here he proves, That altho' *Galen* seriously employed all his Industry and Wit therein; yet he penetrated so little into it, and committed so many Errors therein, that it would be impossible to reckon them up distinctly. And setting aside how much his ill Nature obliged him to leave no way untried, that he might obscure the Fame of the Great *Hippocrates*, saying, That he observed not the signs of the Pulses, nor made any mention of many Feavours, with other like frivolous and vain Objections, wherewith he does not so much, as in the least, raise his skin, altho' he thought to have

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grievously wounded him; that which seems to be most important, is, that setting himself designedly to comment on the Writings of *Hippocrates*, he seems in many places not to understand them, often and in many places entangling himself, as the Censurer distinctly shews, tho' I, not to be over-tedious, pass them over. He sometimes refutes the Discourse of *Hippocrates*, but afterwards giving himself the Ly, elsewhere commends it, thus manifestly shewing his little Firmness and Constancy.

He brags moreover, That he had given certain and sure presages for the Knowledg of all Diseases: but if others will, yet his most cautious Reprover will not in the least believe him herein. For from those few Cures, which, that his Fame might thereby live for ever, he relates himself to have performed, it is manifestly seen, that he never aim'd aright, but was rather greatly mistaken in the Knowledg of the Distempers, and their Causes: as in that of the Wife of *Bætus*, and of the Youth, to whom, contrary to the advice of *Hippocrates*, he foolishly gave Meat in the Augmentation of his Feavor, to the Patients mortal danger. But peradventure he shewed himself more silly, and mad-

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man-like, when to regulate the Cure of certain Diſeaſes, he fooliſhly ſought after the Interpretation of idle Dreams. But above all his other Follies that ſeems the greateſt, which he committed in Curing the Wife of *Bætus*; and it is a wonder, that he met not with that Eternal diſgrace and Reproach, which he but too much deſerved; for having ſhewn himſelf ſo childiſh and ignorant, running perhaps into as many Errors, as he diviſed Medicines.

And finally this ſage Writer concludes againſt *Galen*, That if the great Number of his Volumes were ſifted, there would in this vaſt Bulk be found more Bran than Flower; all that he writes, being paltry Stuff, and idle Prattle, full of vain and high Boaſtings, often intermix'd with digreſſions and Tales, void both of Wit and Senſe; and that they are in fine a confuſed Miſcellany of unwarrantable Doctrines, wherein he often enough repeats over the ſame thing: altho' he openly proteſts, that he would never do it. I paſs over many other, even infinite Errors, whereof *Galen* is found guilty by his ſubtil Accuſer, becauſe I think enough has been ſaid to make it eaſily comprehended what, and how great were the

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Conteſts between the Followers of the *Arabians*, and thoſe of the *Greeks*.

But whilſt the Diſputes of the Phyſicians were proſecuted with the greateſt heat, on a ſudden roſe up the moſt ingenious *Theophraſtus Paracelſus*, who, renewing the moſt ancient Method of Philoſophy, which had for a long time been laid aſide, began attentively to read the great Book of Nature, that he might therein learn the reaſon of Natural Evenements. He, intermixing Chimiſtry, wherein he was very skilful, with Phyſick, and therewith, as with an uſeful and fit Inſtrument, ſearching into the choiceſt of Natures Secrets, very ſucceſsfully undertook to cure the moſt deſperate Diſeaſes with Remedies which he had found out by his Knowledg in this Art. It cannot eaſily be believed, to what an height within a certain ſpace of time his new Sect arrived, either through the new and moſt curious way opened by him to true Philoſophy, or through the agreeable Pleaſantneſs and Efficacy of his powerful Medicines, or through his happy ſucceſs in Diſeaſes till that time thought incurable. And the Fame of his skill being now generally ſpread over *Germany*, *France*, and other Provinces of the Chriſtian

ſtian World, his Doctrines were fervently embraced by men well verſed in Sciences. And without doubt the advance of his Glory would have been greater, had he not purpoſely wrapt up and concealed his Doctrine in obſcure Ænigmes, and ambiguous Allegories uſual with Chimical Authors. What and how great were afterwards the Conteſts and Debates, as between thoſe that were only *Galeniſts* and only *Paracelſians*, ſo between thoſe who may be called *Paracelſo-Galeniſts*, and *Galeno-Chimiſts*, is peradventure ſo well known to every one, that I may well forbear to ſay any thing thereof. And tho' the *Galeniſts* had enough to do with their extern Enemies, yet were they not, as the Books of that Age teſtifie, very well united, but oftentimes turned their Animoſities upon themſelves, biting and tearing one another, like ſo many mad Dogs.

But whilſt *Paracelſus* happily introduced vital Anatomy both into Philoſophy and Phyſick; the Anatomy alſo of Animals was again brought to light out of the Ruines of Oblivion, wherein it had for a long time lain wholly buried. And the firſt Reſtorer thereof was *Andreas Veſſalius* of *Bruxells*, a man certainly worthy

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of Immortal Fame. He, queſtionleſs a greater Anatomiſt than *Herophilus*, having accuſtomed himſelf from a Child to diſſect Rats, and other ſmall Creatures, being come to years of more maturity, by degrees ſearch'd into the ſeveral parts of human Bodies, and relying upon no other Teſtimony, but what was given him by his own Eyes, and his own Hands, clearly manifeſted to every one, in what great Errors the ancient Anatomiſts had lived, and above all, *Galen*, whom he taxes with an hundred and an hundred Faults. It is ſtrange and wonderful to hear, how unmeaſurably he was therefore perſecuted and outraged by the Phyſicians, his Contemporaries; and how the Diſputes in Phyſick thereby more and more increaſed, there being ſome, who would right or wrong defend and maintain the moſt evident Faults of their Maſter *Galen*, not at all regarding, that they thereby thwarted and went againſt his firſt and principal Sentiment, who rather choſe to incur the danger of Erring with his own Senſes, than blindly to give credit to what he had found related concerning human Bodies by the ancient Anatomiſts, whom he ſometimes, tho' wrongfully, blames for their Obſervations about the Entrals of men,

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because he had seen it otherwise in those of Monkies.

But amongst the fierce and implacable enemies of *Vessalius*, that famous *Parisian* Physician *Jacobus Silvius* would needs signalize himself, and desirous to contend with him, violently assaults him, changing his name *Vessalius* into *Væsanus*, that is, mad, stiling his book a most unworthy, villanous and perplex'd Miscellany of Errors, and an abominable Dream of filthy and wicked Instructions. Then turning to the Readers, he with Prayers and Protestations exhorts and conjures them furiously to tear it in pieces, and burn it. He beseeches also the Emperor then being, severely to punish the Author, whom he terms a Monster of Folly and Ingratitude, an Exemplar of Insolence and Villany, basely born, and worse educated in his Court, saying, It would be a deed of Charity, if he totally made him away, and strangled him, that he might not with his poisonous and pestilential Breath to infect and corrupt the Remainder of *Europe*. Now what more, I pray, could he have done, had poor *Vessalius* been guilty of High-Treason not only against Monsieur *Galen*, but even against *Cæsar* himself; or if he had betrayed and sold *Buda*, or *Alba Regalis*

galis to the *Turks*; or if his Writings had been like to those of *Philip Melanthon* and impious *Luther*? yet so far did the Calumnies and Diffamations of the envious *Silvius*, and other rascally *Galenists* prevail with the Emperor, who was in all things else a most just Prince, that in fine *Vessalius* unfortunately lost his Favour, and was banish'd the Court. Thus was that Saying verified, which *Diocletian*, not yet advanced to the Purple, often had in his mouth; *Sæpe bonus, sæpe cautus decipitur Imperator.* Not long after it appeared, that the Frowardness and Spite of *Silvius* passed into *Andreas Laurentius*, which made him thus also break out against the innocent *Vessalius*; *Against this man let us, as they say, put on the Lyons skin, and tame all those monsters, which he has brought forth out of a Spirit of Contradiction, so let him undergo the due reward of his Arrogancy and Ingratitude against his Master* Galen. And perhaps that our Reader of Physick, who put into his printed Conclusions these most elegant words, *The Circulation of the Blood, together with* Harvey *the Author, we utterly reject and explode*; would, if it had been in his power, have done as much for the great *Harvey* with the King and Parliament of *England*. But

But other learned men little or nothing regarding the disgrace befaln *Vessalius*, but rather as is usual with all great and generous Souls, in whom it is always seen, that

Difficulty whets desire.

being rendred more couragious and eager by the opposition, set themselves with their utmost endeavour to follow the same Track, such as were *Felix Platerus*, *Gasper Bauhinus*, *Gabriel Fallopius*, *Volcherus Coiter*, *Realdus Columbus*, *Fabritius de Aquapendente*, *Adrianus Spigelius*, and many other most skilful and industrious Anatomists, who seemed to have arrived to the highest pitch of that Art, nothing remaining for a farther search. When behold *Gasper Asellius* and *William Harvey* (who by the universal Consent of all learned men is reckoned amongst the greatest, and most expert Anatomists of our, or former Ages) published their new and glorious Inventions, being followed by the noblest Company of Physicians that ever were in the World, of whom I must not omit the most famous, as *Joannes Heurnius*, *Giovanni Picchetti*, *Thomas Wharton*, *Ludovicus Bilsius*, *Nathanael Heigh-*

Heighmore, *Francis Gliſſon*, *Thomas Bartholinus*, *Regnerus Graaf*, *Carlo Fracaſſati*, *Richard Lower*, *Lorenzo Bellini*, and many others, whom for brevity ſake I paſs over, all worthy of immortal praiſe and Renown. Yet muſt I not but make mention of the moſt ingenious *Marcellus Malpighius*,

The chiefeſt glory of Felſinian ſtreams.

who thirſting after Honour, does ſo accurately practiſe Anatomy in Plants, that nothing more can be deſired in that Art. And in my opinion, it may freely be confeſſed, that within the narrow compaſs of a few years there have been more Wonders diſcovered in the bodies of Animals, than were formerly known in the long courſe of five and thirty Ages: without my taking the boldneſs to ſay, That the finding out alone of the Circulation of the Blood, firſt diſcovered in this our *Italy*, which has always (O great Infelicity of ours)

Fruitful in bringing forth, in cheriſhing ungrateful——

of her Children, and afterwards fully eſtabliſhed

eſtabliſhed and divulged in *England*, far exceeds the Invention of all Antiquity put together. But of the Queſtions, Quarrels, Contentions, Debates, Diſputes, and Skirmiſhes, that did thereupon ariſe amongſt Phyſicians, I do at preſent forbear any mention; becauſe I well know, we do ſtill with our Eyes behold them. And perhaps it is manifeſt to every one, how that *Primeroſe*, *Pariſani*, and *Riolanus* Junior (who was in all things elſe an acute Anatomiſt) pertinaciouſly maintaining the Non-circulation of the Blood, being ſcoff'd at, and baffled by the moſt famous Scholars of *Europe*, were forced at laſt ſhamefully to recant their Follies; and that *Vopiſcus Fortunatus Pemplius*, having firſt briskly oppoſed the Circulation of the Blood, being afterwards convinced and refuted by the Great *Renatus des Cartes*, and *John Wallis* more accurately publiſhing his Works anew, he finally ſang this famous Palinody; *At firſt the Invention pleaſed me not, as by my Diſcourſes and Writings I have publickly teſtified: But the more I laboured to refute and condemn it, the more I condemn, and refute my ſelf; his reaſons being not only ſo perſwaſive, but compulſive.* I know very well, that there are at this day ſome, who, conſidering the reproach and diſhonour that befel *Prime-*

roſe and *Pariſani*, and ſeeing all thoſe learned men, which either publiſh Books in Print, or with eſteem read Lectures in their Univerſities, unanimouſly do admit of theſe Modern Diſcoveries, and therefore not daring in the preſence of Scholars to contradict any of them, do yet amongſt thoſe, who are wholly ignorant of Anatomy, covertly mutter and murmure, impudently preſuming to ſay, That ſo many different things cannot any way be in the bodies of Animals; that, if they were there, their *Galen* was not ſo ſimple or fooliſh, but that he, long before theſe Modern Inventors appeared in the World, would diſtinctly have diſcerned and deſcribed them: foraſmuch as being moſt accurate and ingenious, and having given all Phyſick its laſt and perfect Complement, it is not credible, that he ſhould in this alone have ſo groſsly erred: wherefore it is not neceſſary for us to beat our Brains about theſe new Inventions in Medicine, ſeeing we ought to rely upon his Labours, and ſatisfie our ſelves with a full underſtanding of his Sentiments, Reaſons, and Oracles, ſo they call his moſt Witleſs and vain Expreſſions. And in fine they conclude, That we ought blindfoldly to believe *Galen*, and ſome other ancient Authors, even tho' our Senſes ſometimes oppoſe,

poſe, that theſe are often wont to deceive us, which thoſe men will not do, who, having ſpent their whole life in Study and Experience, have all along been by every one reputed as the Gods of Phyſick.

But for my part, I ſhall not, to convince, and undeceive them, give my ſelf the trouble manifeſtly to ſhew them (as I could well do) that do give more credit to authority & reaſons, than to our Senſes, is the moſt fooliſh Obſtinacy that could ever fall into the mind of man: foraſmuch as I imagine that to get clear of ſuch Straits, they would reject the cleareſt Demonſtrations of the Modern Philoſophers. I ſhall therefore only briefly let them know, how little they underſtand the very Sentiments of their Maſters. And perhaps they never much regarded that moſt true Saying of their own *Ariſtotle*; *That we ought to give credit to Reaſon, if the things of Reaſon agree with Experience:* Nor yet that other Saying of the ſame Author; *That to forſake the Guidance of our Senſes, to be blindly led by Reaſon, is a great Argument of the weakneſs of our Wit.* And was not *Galen* alſo of the ſame mind? See here his own Words; *all thoſe are rather to be eſteemed fooliſh, than wiſe, who being able fully to comprehend, and perceive things by their Senſes, will yet avow, that we cannot learn but by Demonſtrations alone.* And in another place

the ſame Author ſaith; *The Doctrine of thoſe that rely upon the Sayings of others, is tyrannical, and full of Confuſion and Debates.* And in Gods Name let them read alſo the ſame Sentiment in their *Avicen*; and if they be not yet ſatisfied, let them go, and learn of the Prince of Divines, *Joannes Scotus*, where he ſaith, That all thoſe who will not credit their Senſes, juſtly deſerve to be burnt. And let them know farther, that whoever has the leaſt ſpark of Reaſon, of what Sect ſoever he be, muſt needs ſay, as doth that great Light of *Galenical* and *Hippocratical* Phyſick, *Nicolaus Leonicenus*; *We ought not ſo far to foregoe our own Judgments, as always to follow the foot-ſteps of others, and to be certain our ſelves of nothing: For this would be to ſee with other mens Eyes, to hear with other mens Ears, and ſmell with other mens Noſes, and to underſtand with other mens Intelligence, and to believe our ſelves no other than meer ſtones, to commit all things to the aſſertions of others, and not to believe our ſelves able to make any true diſcuſſion in doubtful matters*

And another of *Galens* Followers exceedingly condemning this ſame pertinacy, relates a very pleaſant adventure, to wit, That a certain publick Reader, long time verſed, and grown old in the Books of *Ariſtotle*, being one day by chance preſent at an Anatomy, and clearly ſeeing, that the *Vena cava* takes

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its Original from the innumerable Threds of Roots which are in the Liver, full of wonder and astonishment,

As one that never beheld a thing incredible. confess'd indeed, by what his Senses shewed him, the *Vena cava* must descend from the Liver; but that he ought not therefore by crediting his Senses to contradict his Master *Aristotle*, who constantly affirms, all the veins in mans body to have their beginning from the Heart; because, said he, it is much more easie for our Senses to be sometimes deceived, than for the Great and Soveraign *Aristotle* ever to have faln into any Error. And so much Power had his Obstinacy over him, that being in the company of certain learned men, shewn by one of them a little Suet about the Heart, which melted by the faint heat of a Candle, to defend his *Aristotle*, by whom this is denied, he durst to say, that what he saw, was not Fat,

And certainly pleasant enough is that also which is related by the most famous *Redi*, that one, who was deeply read in the Writings of the *Peripateticks*, because he would not be compell'd to confess, that the Stars, and other new things discovered in the Heavens by the great *Galileo*, were true, refused the assistance of the Telescope; and that another, yet more obstinate, would not condescend to see him open one of those little

Frogs, which in Summer are seen in the dusty High-ways, for fear of being obliged to confess, that they are not engendred in the instant of the Drops being incorporated with the Dust. But where shall I have room to relate the Disputes and Contests which grew up in *Rome* about the Medicinal Doctrine of that famous Physician *Prosper Martianus?* Who being endued with uncommon Learning, and prudent Sagacity, and gloriously employing the utmost of his Ability and Industry in searching into the Doctrine of *Hippocrates*, manifestly shews, that *Galen* oftentimes either did not, or would not comprehend the true Sentiments of that venerable old man. And *Petro Castelli*, avouching the same thing, tells us besides, That *Galen* took the same course in explaining the most learned Opinions of the divine *Plato: Galen either understood not, or would not understand* Hippocrates *or* Plato, *to give the greater esteem to his own Writings.* Then he defends the most wise Old Man from his Reproofs and Taunts, especially about the Causes of Feavers, constantly affirming, not only that *Hippocrates* never prescribed the letting of Blood in Feavers, but where the excessive internal Inflammation required it, as was also before him fully observed by *Hieronymus Cardanus*; but farthemore asserting, That according to the Doctrine of *Hippocrates*,

crates, a Feaver is one of those Distempers, which in nowise admits of Phlebotomy. These and other good and sound Doctrines the learned *Martianus* wisely manifesting, revived with them the decayed, and almost extinguish'd Sect of his dear *Hippocrates*.

But I know not how I have hitherto forbore to mention one, who, altho a woman, deserves yet to be reckoned amongst the greatest Scholars, I mean the Lady *Donna Oliva Sabuco*,

She childish sports, and Female Exercise
Ev'n from her tender years did still despise
To spin, or to the Needle set her hand;
Of masculine learning studious, she disdain'd.

Now she being abundantly furnished with more than masculine Wit, and Understanding, couragiously imployed both her Brains and Mind in the Investigation of Natural things; and advancing in her Studies, she set her wits upon things of greatest use, and to the end *Spain*, and the whole World might receieve some benefit thereby, she wonderfully gave beginning to a new and most ingenious way of Curing. And writing a Letter to the most august Monarch *Philip* the Second, of Eternal and Glorious Memory, she thus displays her Wit. *It is as plain as the light of the Sun, That the ancient Physick was in an Error, according as it is read and practised as its principal Fundamentals, for that the ancient Phi-*

Philoſophers and Phyſicians neither underſtood or reach'd the true nature upon which Phyſick is founded, and from whence it draws its original; of which, not only the underſtanding Chriſtian Phyſicians may be Judges, but alſo thoſe that have any proſpect into other Faculties, being perſons of Wit and Judgment. And a little after. *He that cannot comprehend or underſtand it, let him leave it to others that are to come, or let him believe Experience, and not the ancient Phyſick. Therefore my Petition is juſt, that theſe my Followers may be approved for one year, ſince they have tryed the Rules of* Galen *and* Hippocrates *for theſe 2000 years, and have found the Effect ſo inconſiderable, and the Ends ſo uncertain, as is to be ſeen every day, and was lately obſerv'd in the paſt Epidemic Catarrhs, Spotted Feavers, Small Pox, and Peſtilences, and many other Infirmities; in the Cure of which, that ſort of Phyſick is ſo ineffectual, that ſcarce two in a thouſand live out the natural Limits of life; but all die violent deaths of ſome Diſeaſe or other, without any Remedy from ancient Phyſick.*

And in her Dialogue of True Phyſick: *You cannot deny (Mr. Doctor) but that the Phyſick you uſe, is uncertain, various, and fallacious, and that its End and Effects are falſe and dubious, whereas we ſee the ends and effects of other Arts to be certain, and true without variation; as in Arithmetick, Geometry, Muſick, Aſtrology, &c. which bring to paſs the end and bene-*

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fit which they purpose. Which end fails, as you see in Physick, being so deceitful, uncertain, and various. Whence it must follow, that this Art fails in its first grounds and foundations, because it produces not fruit conformable to what it proposes; so that when we expect Currans, and delicious Apples, it brings forth nothing but Galls and Medlars.

And a little further, maintaining the same Opinion, she saies; *You cannot deny, Mr. Doctor, the Inconstancy of Physick, and how many alterations have been made in it, and that the Art was for a long time forbidden in* Rome, *where those wise people gave no credit to it, nor would seek for Cure from the hands of the Physician, for the reasons I have said, which are of great efficacy. Neither did the* Saracens, *nor those of* China *admit Physicians. And those grave and ancient Authors themselves Cry out, that Life is short, Art long, Judgment difficult, and Experience dangerous. And* Hippocrates, *That no certain and perfect assurance in Physick can be attained to. Nor can you deny, Mr. Doctor, but that they were men as we are, or that their Sayings were not above the Condition of Men, but that they spoke according to Nature, which aspired no higher than what the common sense of man could reach. Therefore,* saies Pliny, *there is no Art in the World so inconstant as that of Physick, which changes every day.*

The Lady *Donna Oliva* goes on farther, whose

whoſe excellent parts is not my intent now to ſum up, and reckon, ſince the doing thereof would hold me over long. I ſhall content my ſelf therefore to mention, that ſome of the moſt famous Authors have laid claim to many things, falſely boaſting themſelves to have been the firſt Diſcoverers of them (as about the manner, which Nature uſes in diſtributing the Aliment to all the Parts of an animated Body) whereof ſhe had full knowledge long before, and glorioufly publiſh'd them in her Books.

After her there aroſe in our *Italy* a new Syſtem of Rational Phyſick, which was the laudable Invention of that famous Philoſopher, and Doctor in Divinity, *Thomas Campanella*. He never practiſed Phyſick, but yet would ſearch into the moſt ſecret *Arcanum*'s thereof: And as it was eaſie for his more than ordinary Wit to ſeparate his Philoſophy from the vulgar, commonly taught in the Schools: ſo alſo he wanted not skill with ſpecious Doctrines to eſtabliſh another Invention of Rational Phyſick, from whence again followed many various Diſputes and Contentions in the Art.

But O how far were they in our days out-ſtrip'd by that Great *Hermes* of the lower *Germany*, *John Baptiſt van Helmont*, who, being endued with more ſublime and noble Parts, attempted a great Enterpriſe, whence Debates and Oppoſitions mightily increaſed. He, accompanying the Vivacity of his Wit with a ſingular Morality, and curiouſly applying himſelf to Chimiſtry, wholly bent his Studies to the ſolving of Natural Bodies, and ſparing no ſort of Pains or Charge, ſurmounted to ſuch an height, that leaving far behind him the glorious ſteps of *Paracelſus*, he never ſtopt, till he had happily arrived to finiſh a wonderful, and never-before-heard-of Syſtem of Rational Phyſick.

And in like manner have we ſeen in our Days the famous *Thomas Willis* with his new Syſtem of Rational Phyſick advancing apace along the path of

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Immortality and Glory: Nor is it eaſie to believe, with what Diligence he endeavoured to collect all that he deemed neceſſary for ſo Noble a Work; nor yet what Pains he took, what Watchings he underwent, and what Eagerneſs he uſed to bring it to its entire Perfection. Nor was leſs Trouble undergone, or leſs Induſtry uſed in a like Undertaking by *Silvius*, famous for the innumerable Multitude of his Followers, as *Gliſſon Helvetius*, *Meſſonier*, *Travagino*, and other illuſtrious Scholars of this Age: Many of which, I know not for what reaſon, have not yet publiſh'd their Conceptions. I ſay nothing at preſent of thoſe able men who yet ſweat at the work, and hope, by the Aſſiſtance of the Modern Anatomiſts, and new Natural Philoſophy, to bring about their generous Deſigns concerning various Syſtems of Rational Phyſick. And I paſs by alſo thoſe who ingeniouſly employ themſelves in deviſing Syſtems of Experimental and Methodical Phyſick, but ſuch as greatly varies, and differs from that of the Ancients. But how much the Quarrel of Phyſicians are thereby encreaſed, to the overturning and obſcuring all Medicine, is not neceſſary to be named at preſent, ſince we plainly ſee it before our Eyes. Wherefore if the moſt Eloquent *Pliny* were living in theſe our days, he would certainly more angrily than ever cry out; *Mutatur Ars quotidie toties interpellis, & ingeniorum flatu impellimur*, not indeed by the Wits of *Greece*, now lying idle, and ſervile under the Yoak of the *Barbarians*; but the moſt famous ones of *England*, and other Provinces, by him in his time eſteemed Barbarous.

But I now at laſt ſee my ſelf encompaſs'd about with a moſt innumerable Troop of Phyſicains, by whom Phyſick is divided into ſo many Factions, and ſhivered, as it were, into ſo many pieces, that it is impoſſible for the Wit of man to part it into more. And theſe are all men, who will not follow the

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ſteps of either *Greek*, *Latin*, *Barbarian*, or other Foreign Writer, whether Ancient or Modern, nor be always tied to the Sentiments of any; but being free, and diſengaged, ſwiftly over-run the moſt vaſt Kingdoms of Nature, and then oppugning the moſt difficult and obſtinate Diſeaſes, with Arms gotten by their own Labours, and not borrowed, or taken from the Arſenals of others, nor unskilfully managed, know how to render their Names eternally illuſtrious by their glorious Undertakings. Thus crediting nothing but what they perceive by their own Senſes, or have approved by moſt certain Experience, they will look into all, penetrate all, and with a curious Eye narrowly examine all, not allowing any Reaſon for vendible, but only what agrees with the Sagacity of their own Underſtanding. And thus being contrary to all Sects, and not wholly Enemies to any of the Sectators, they proteſt, that they herein follow the ſteps of *Hippocrates* and *Galen* more, than their moſt obſtinate Defenders. And foraſmuch as I think it pertinent to our purpoſe, to ſee whether ſuch a Liberty ought to be permitted them: I beſeech you, Gentlemen, at our next Meeting to hear their Reaſons, ſince what I have already ſaid, may ſuffice for the preſent,

MVSEVM BRITAN NICVM

FINIS.

ADVERTISEMENT.

THis is the firſt Diſcourſe of *Signor Lionardo di Capoa*, who hath writ ſeven others upon the ſame ſubject: which according to the acceptance this meets with in Publick, ſhall likewiſe be Engliſhed.